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Cum Approbatione Superiorum

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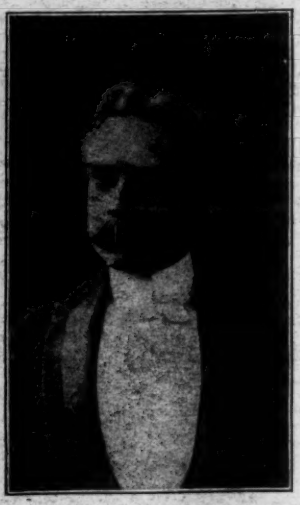

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Pastor.—"Yes, certainly, I want the new 1910 YEAR BOOK. The 1909 issue was a splendid Book of Days for Priests, and I found it very useful. Are the conditions for securing a copy the same as before?"

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. XI.—(XLI.)—DECEMBER, 1909.—No. 6.

CHRISTMASTIDE.

CHRISTMASTIDE has ever been a season of universal rejoicing, feasting, license, and revelry, for there is no doubt that the majority of the most characteristic of our Christmas customs and observances are pre-Christian and pagan in their origin. These customs and observances have been hallowed, however, by the roll of the centuries, which have invested them with definite Christian associations and significance, but whose source nevertheless is to be traced back into the dim past of pagan myth and festival.

The connexion of the pagan Saturnalia with the festival commemorating the Nativity of the Christ was probably similar to the way in which other observances of paganism became attached to or associated with other celebrations of the Christian year. The Catholic Church in the beginning met with extraordinary difficulties in dealing with the old-world pagan customs and especially with those associated with the great annual feast of Saturn. In many cases she was wise enough to see the utter impossibility of uprooting at once those observances and national customs whose branches spread so far and so wide and whose roots were entwined with the hearts and lives of the nations. In her wisdom she did not violently uproot these things, but as it were made with them a compromise, giving a kind of sanction to the ancient usages, modifying and judiciously suppressing what was more objectionable. In this way she preserved and hallowed to a better use the

harmless festivity and merry-making of the old by connecting them with Christian ideas and beliefs which with the lapse of time gradually lost their pagan significance and association.

When the Roman Augustine came to Britain to convert the heathen Saxons he found the 25th of December already fully established as a great festival, for the ancient Britons celebrated an important Druidical observance upon that day, which moreover the Romans had further augmented and enhanced by the introduction of their Saturnalia.

Generally every spring the Vikings went forth with their followers in search of military exploits, returning toward winter with their booty to celebrate the Yule feast or sacrifice, which was spent in merriment, feasting, and conviviality. The object of the Yule sacrifice was to implore a good year, and during the celebration of the feast all feuds ceased, friends met together at the chief temple to interchange presents, and those prevented from being present sent offerings. Bulls, horses, goats, sheep, hawks, and cocks were sacrificed to the gods, but at the Yule feast a boar was the chief sacrifice.

In the face of this difficulty, the Venerable Bede tells us, Augustine appealed to his Bishop, Gregory of Rome, who advised him as follows:

> And because they are wont to kill many oxen in sacrifice to devils, some solemnity ought to be especially appointed for them on this account; so that on the day of the dedication, or on the birthdays of holy martyrs whose relics are deposited there [in the temple], they may make for themselves huts of the boughs of trees, around the same churches which have been altered from the temples, and celebrate a solemnity with religious feasting, and no longer immolate animals to the devil, but kill them for their own eating, to the praise of God, and return thanks for the satiety to the Giver of all things; to the end that whilst some outward joys are reserved for them they may more easily be able to consent to inward joys.

Thus Christmas in Britain and also in other countries became the most important feast of the year, and the observance of its

customs furnish perhaps the most interesting example of ancient pagan observances inherited, as it were, and sanctified by new associations.

Christmas, as has been said, occurs at the period of the Roman Saturnalia. The Emperor Julian in his Fourth Oration says: "When the last month, which is sacred to Saturn, is nearly out, just before the beginning of the New Year, we celebrate the most magnificent sports dedicated to *Sol invictus.*" This Saturnalia was instituted in honor of Kronos and, says Macrobius, was older than the foundation of Rome. It was performed in that city on the tenth of the Kalends of January, that is to say, on the 17th of December, and lasted seven days—a season of emancipation, merriment, and festivity.

To the hearts of the people no festival was dearer than this Saturnalia, to whom it was a continual reminder of that old long-past Saturnian day of universal happiness, of that Golden Age—the period of peace and plenty supposed to have existed under his rule—which was symbolized by the short period of annual freedom and equality and enjoyment of all.

Lucian makes Saturn himself speak of the institution:

During my reign, which lasts seven days, no public functions may be discharged, nor any private business done. Nothing is lawful save drinking, playing, singing, making imaginary kings, setting the servants at table with their masters, smearing their faces with soot, and making the latter jump headforemost into water when they are neglectful of their duties.

Horace, too, in allusion to this festival, says to his slave:

Age, libertate Decembri,
Quando ita Majores voluerunt, utere, narra.

And Tacitus tells of the lot-drawing at this feast in the Palace, when Nero drew the lot that made him king, and he had to impose ridiculous orders on the others.

Thus during the Saturnalia we see all business and labor

suspended, the schools closed, the Senate adjourned; no criminal execution, no war proclaimed; but freedom, equality, and peaceful prosperity the order of the day. The chief charteristic feature of the festival was the reversal of parts. Slaves changed places with their masters, the latter to be debased, the former exalted; and, seated at the banqueting tables wearing the badges of their temporary freedom, the servants exchanged quips and jests familiarly with their superiors who in the state of servility waited upon them. All kinds of liberties and freedoms were permitted to pass without resentment. Everyone feasted. Friends exchanged compliments and presents, cakes, wax candles, and little clay figures, *oscilla* or *sigillaria*—hundreds of which remain in the museums of Italy and Provence—being sent about everywhere.

All these customs found and retained a place in the Christian institute when hallowed by Christian observance. In modern Italy masters and servants not infrequently meet at a common Christmas table—the Crêche Supper; while the large hall table in the time of Scott bore no mark "upon its surface broad . . . to part the squire and lord." In the now extinct Lord of Misrule and Abbot of Unreason, the French Lord of the Asses, and the "barring out" of the school-boys, the mystic mistletoe branch, the Christmas log and boar's head, with all the accompanying fun, frolic, feasting, and unlimited license and boisterous mirth can also be traced the pagan elements of the old Saturnalia and the German Twelve-Nights. The decoration and illumination of churches, radiant with burning tapers and resplendent with garlands, likewise recall the temples of Saturn in similar array. The "Merry Christmas" responds to the *bona Saturnalia*, and our modern Christmas presents to the *dona amicis*.

In the Julafred or Yule-peace[1] of the Scandinavians is

[1] Peace is said to have reigned supreme throughout the world at the time of the birth of Christ, which happened in the reign of Augustus, when the idea of universal peace—the Roman Peace—charmed poets and politicians. Virgil sings in the Æneid of "the rule of peace on vanquished foes".

found a like custom still existing in Sweden as a Christian institution, by virtue of a Christian baptism. This Yule-peace, which extends from the Eve of Christmas to the Epiphany, is solemnly proclaimed abroad by a public crier, and to the violator is doled out double or treble punishment. As in the Saturnalia, the courts are closed, old feuds forgotten, old quarrels set right, and the shoes of the entire household are set in a row and close together, that peace and harmony may reign in the family throughout the coming year. The Scandinavian Christmas custom of putting out a sheaf of corn on Christmas morning that the birds may share the plenty of the feast was likewise observed in some towns and villages of East Anglia, and evidently brought across the sea by settlers there. At Ackworth in Yorkshire the parson of the parish in 1853 restored the old custom of suspending a wheat sheaf outside the church door. Formerly the elements were always fed on the holy eve: meal thrown to the air, food of some kind buried in the earth, cast down the well, and into the fire; and even now old Tyrolese wives will pour a spoonful of gravy, etc. into the fire while preparing the Christmas supper. In Lapland and Norway a cake is set out in the snow as a Christmas offering, intended originally, in all probability, to propitiate some pagan divinity.

As regards the precise date of Christmas, although decisive proof is not forthcoming, the probability is in favor of the traditional date. The Western Church has been unanimous as far as tradition can be traced back. Although Epiphanus dates the custom of commemorating the birth of Christ to apostolic days, its origin is to be referred with greater probability to the latter part of the fourth century, when a regular observance of the day was kept among the Christians. St. Chrysostom in the fourth century speaks of the antiquity of the feast. The very early church celebrated, it is true, the birthdays of the martyrs, but the days selected were not their actual birthdays, but their death-days—the days of their birth into life eternal.

Tertullian, living in the second century, refers to archives which he had seen stored up at Rome, where together with

the record of the Virgin-Mother's enrolment—"Mary of whom Christ was born"—there were astronomical reasons for fixing the apparition of the Star of the Wise Men at the end of the year. Under the influence of the discoveries of modern astronomy a striking light has been thrown upon the matter. The conjunction of the planets Jupiter and Saturn is one of the rarest of sidereal events, occurring only once in eight hundred years. This conjunction, all astronomers agree, happened no less than three times in the year 747 A. U. C. and in the year following it took place again, when the planet Mars joined the conjunction. In the year A. D. 1604 the astronomer Kepler observed a similar conjunction, and saw between Jupiter and Saturn a new brilliant, evanescent star. Moreover, the astronomical tables of the Chinese—the most ancient records of the sky—mention a star of the same character, which, according to the best calculations, appeared and vanished in the year 750 A. U. C. These strange things must have been visible to all who observed the heavens in that year. Certainly they could be seen from Jerusalem; and to one leaving that city they would appear to lead in the direction of Bethlehem.

It is noteworthy that the early Eastern Church kept no separate festival of Christmas at all. They regarded it as a phase of the Epiphany, the commemoration of which feast is older than that of Christmas. Both the birth of Christ and the Epiphany to the Magi were celebrated the same day, not because those events happened upon the same day, but as subjects of great rejoicing, irrespective of the precise date. In *The Light of Asia,* Sir Edwin Arnold, it will be remembered, puts the visit of the Wise Men on the day of the birth in accordance with this ancient tradition. Both they and the shepherds meet at the manger when the Divine Infant is but an hour old.

Neander admits that we do not "find one trace of Christmas as a festival. Its history is intimately connected with the history of a kindred festival, the festival of the Manifestation of Jesus in His character of Messiah, His consecration to the office of Messiah by the baptism of John, and the beginning

of His public ministry as the Messiah, which was afterwards called the Feast of the Epiphany. We find in later times that these festivals extended themselves in opposite directions—that of Christmas spreading from West to East, and that of the Epiphany spreading from East to West." In the East it received its appellation of the Epiphany, or "Manifestation of Light", the True Light having on that day been born into the world. In after years the latter name came to be transferred to Twelfth Night.

As early as the year A. D. 70, Clement of Rome directed that the Feast of the Nativity should be observed on the 25th of December, but the first mention of such an observance is by St. Clement of Alexandria in the beginning of the third century, but refers to 19 or 20 April, or 20 May; and it would seem probable that the uncertainty is the reason why we have no fixed date for Easter and Whitsuntide. According to Origen the great yearly festivals celebrated at that time were Easter and Whitsuntide.

As in the case of the keeping of Easter, great discussions and divisions arose in the Church as to the exact day on which the feast was to be kept. As the 25th of December was the appointed day for the observance of the Roman Saturnalia, it was not desirable that Christians should hold their festival at the same time. So great was the division that the result was that the Eastern Christians kept their Christmas festival on 6 January, whilst the Western adhered to the original 25th of December.[2] By this time, however, a large amount of the riotous merriment accompanying the pagan Saturnalia had become associated with the keeping of the feast, for St. Gregory Nazianzen is found protesting against the excesses of feasting and dancing, and adorning the doors, so that temporal rejoicing was in danger of superseding the spiritual gladness. We learn from Herodian that down to the third century of the Christian era the Saturnalia were observed at Rome.

But be what may the 25th of December was unquestionably

[2] East and West were agreed in its observance on 25 December by the sixth century.

the date of the sun-god's feast, his *dies natalis* or birthday, a day to which the northern people gave the name of Yule [3] or Wheel. It was the day of the "turning" of the sun or of the year, when the days again begin to draw out, and the season to stretch itself forward toward Spring. It is but an instinct natural to all mankind alike to feel joyous when the shortening of the days is at an end, and the sun, recommencing his upward course, announces that winter is past and that the spring is nigh at hand.

As with the birth of the sun dawned a new time, so with the birth of Christ. The Romans celebrated the event under the name of *Natalis invicti solis*, and kept their mid-winter festival —the Brumalia—at this period, when among other practices they were wont to hang green boughs upon their houses. Thus it is not unlikely that the custom and the date of the Brumalia, the old nature feast of the sun-god, were simply transferred to the Christmas commemoration when it came to be publicly observed, with a view of preserving what was joyous and innocent and fitted with a new and holy symbolism, and of superseding what was objectionable in the old Brumalia.

In the far East there obtained a similar festival, called Mithras, and in the countries of the bleak North our "forbears" kindled fires both within and without doors, logs of wood blazing in honor of Wodin and Thor.

So, altogether, what more excellent than to attach the joy symbolized by these things to Christian truth, instead of pagan falsehood, and to change the festival held to commemorate the birth of the sun upon a new year into that which commemorates the rising of the Son of Righteousness upon the world, who rejoices as a giant to run His course.

Constantine, having made the Christian faith the religion of the Roman empire, the Church, both East and West, relieved from persecution, was at liberty to celebrate publicly her solemn festals; and Christmas, formerly observed on 6 Jan-

[3] There are various derivations of the word "Yule": *jubilium*, a time of rejoicing; *ol* or ale, a favorite beverage on holidays; *jol*, a wheel; and *gylan*, Anglo-Saxon (Gothic *jule*), to make merry.

uary, was transferred to 25 December, the time of the Roman Saturnalia, and so became invested with much of the paraphernalia of pagan festivity, although the date could never be satisfactorily determined.

For one thing the Conception of the Blessed Virgin was supposed to have taken place on the day corresponding to the creation of the world, which must have been on the 25th of March, when the days and nights are equal, and consequently Christ must have been born on the 25th of December. And this is the opinion of Dr. Jarvis, after an exhaustive investigation, who holds that the Nativity of our Lord took place on the 25th of December, A. M. 3098.

The custom of observing Christmas spread rapidly in the West, it is said, through the efforts of St. Chrysostom, who mentions the feast in one of his sermons as early as A. D. 386. St. Augustine, who died in 430, says [4] that the feast of the Nativity was observed in the beginning. The date assigned to the Apostolic Constitutions [5] is the fourth century, but they certainly contain old canons and traditions of the sub-apostolic age, and they mention Christmas twice.

> Brethren, observe the festival days, the first of all the birthday which you are to celebrate on the 25th of the ninth month.
>
> Let the slaves rest from work on the festival of Christ's birth, because on it the unexpected favor was granted to men that Jesus Christ, the Logos of God, should be born of the Virgin Mary, for the salvation of the world.

In the early part of the fifth century Christmas festivities were introduced into Egypt where it came into collision with the celebration of the feast of the Epiphany, which was already observed by the churches of Alexandria and Antioch as the feast of the birth and baptism of Christ, on 6 January. In fact this period of the year—the winter solstice—was universally observed by all peoples who specially venerated light

[4] *De Trinitate*, iv, 5.

[5] Const. App., lib. v, c. 13; lib. viii, c. 33.

and who then observed the nativity of the new sun. Thus the Egyptians celebrated the birth of Osiris, the son of the Virgin Isis, their sun-god; while among the Norse or Teutonic nations Wodin or Odin was at once the All-Father and the sun-god. Mithra, the Persian sun-god or god of light, came from on high at midnight on 25 December. In Italy the *Dies natalis invicti solis,* which St. Chrysostom (Hom. XXXI) states to have been recently chosen in his own times as the Christmas day in Rome, was so kept. A still further coincidence was added when the Emperor Hadrian converted the cave of Bethlehem into a temple of Dionysius or Thammuz; "so that at the very time when Christians were keeping the feast of Him who was born the True Light that lighteth every man who cometh into the world, the spiritual and intellectual Light—the heathen kept in His very natal cave the feast of the birth of the material sun which was His image, the light of the physical world."

"We celebrate the 25th of December," says St. Augustine (Sermon 190), "not on account of the birth of the sun-god, like the unbelieving, but on account of Him who created the sun." And Pope Leo I (440-461) complains in a Christmas sermon: "The devil has so bewitched simple souls that they think this day is kept holy not because of the birth of Christ, but because the sun begins on it his new course."

Not only was Christmas a pagan feast, but a Hebrew festival as well, for on the 25th of the month Chisleu, which answers to our December, the Jews celebrated the feast of the rededication of the Temple by Judas Maccabaeus, on the same day as that on which it had been profaned by King Antiochus, three years previously. Moreover they united the memorial of the rededication by Ezra after the return from the captivity of Babylon. During the eight days of its celebration fires were kindled before the houses, branches of trees adorned the dwellings, and rejoicings were the order of the day. On the contrary the celebration of the Saturnalia was originally confined to one day only, but its duration was gradually extended to seven days.

Thus it may be that the introduction of the 25 December as the anniversary of the Nativity of Christ was due as much to the fact of the Jewish observance of the feast of the dedication at this time, as to the celebration of the pagan Saturnalia. For the Church of Rome was undoubtedly of Jewish origin, and thus the usages of the Hebrews would pass on almost as a matter of course into the Christian Church, especially that of kindling lights at the Nativity, which was also the feast of the Dedication.

Twelve days was the extent of the winter solstice—25 December to 6 January—like the Dedication Feast of the Jews. So twelve days were the extent of the Christmas holidays. In earlier English days it had even stretched out to Candlemas, 2 February—a period of forty days. It was Alfred the Great who regulated the keeping of the feast to twelve days, beginning with Christmas and ending on Twelfth Night with special jovialities, a decree which remained operative for nearly ten centuries.

In the days of that "bright Occidental star", Queen Elizabeth, the Christmas holidays lasted over a month, as was the case in the days of the first Edward. In the *Quo Warranto* quoted by Madox, the Weavers' Company of London are required to show among other things "Why none [i. e. workmen] were allowed to work between Christmas and the Purification, or at night by candlelight at other times proscribed."[6] Their defence was their charter from Edward I, confirming that of King Henry, 27, Ed. I (1300). It will be noticed that this strict observance of Christmas by this ancient fraternity would entail a cessation from labor of no less a period than forty days.

Twelve days were, however, the regular duration of the Christmas holidays, and it was probably only among laborers and such like who at this season of the year would have plenty of time on their hands that it was further extended to Candlemas. Old Tusser, in his *Five Hundred Points of Good*

[6] *Firma Burgi*, pp. 283-4.

Husbandry, would have the merriment brought to an end in six days; and he begins the year with the following good advice to the countryman:

When Christmas is ended,
bid feasting adue,
Goe play the good husband,
thy stock to renue:
Be mindful of rearing,
in hope of a gaine,
Dame Profit shall give thee
reward for thy paine.

The singular custom in vogue at Manchester Cathedral of lighting twelve candles on Christmas Eve and extinguishing one every night till the Epiphany would seem to have some reference to the extent of the Christmas vacation.

It is easy to conceive how December came to be regarded as the merriest month of the whole year, and the twelve days of the feast kept with the greatest festivity, unlimited feasting, and all manner of disport. In the time of Yule merriment, gentry and peasantry alike feasted and enjoyed themselves to their hearts' content. The barons gave their annual liveries and new clothes to domestics and feasted and entertained the whole country around. Peasants wrestled on the town green, and in the hall and about the hearth told tales and performed mummings, loaf-stealing, and other Christmas sports. Everyone partook of this general festivity and rejoicing; even the homicides and traitors were indulged in the peace and joy of the season. In Scandinavia even the watch-dog was unchained (let us hope not for the exclusive benefit and enjoyment of stray minstrels, carollers, and other serenaders); the cattle were regaled with extra rations in fodder, and the birds with bountiful supplies of seed, while from beginning to end the wassail-bowl was kept flowing.

Dom H. Philibert Feasey, O.S.B.

CAN WE FIND TIME FOR THE TEACHING OF POSITIVE THEOLOGY?

SINCE the Holy Father recommends that Positive Theology receive more consideration in Seminaries than heretofore, it will not, we trust, seem inopportune to offer some suggestions toward the economizing of time for the furthering of his desire. In a previous article,[1] the present writer, speaking of the lack of taste for ecclesiastical studies manifested by so many of our clergy, advanced the view that an explanation might be found in the fact that the Seminary had not inducted them into Scripture and Patrology, and opposed, implicitly at least, to the ready objection of lack of time the consideration of relative value on the one hand, and on the other the improvement of methods by which time, and what is quite as important, energy, might be saved. This position was not taken without hesitation, not only because the limited data confessed at the outset exposed it to collapse under fuller knowledge, but mainly because in a purview, necessarily brief, it was difficult to make any statement of desired improvement with sufficient directness to exclude its contradictory, without seeming to lack courtesy toward the views of others, who, for one reason or another, may be satisfied with what we have as good enough.

It was the aim in that writing to draw attention to the commanding importance of the two studies mentioned above, not only in themselves as being the channels of pure Faith and spiritual power to us, but also relatively to their efficacy, when once properly begun, in prolonging the priest's studies beyond the years of seminary life; and it was with this relative importance the argument was chiefly concerned. Assuming this point as not indeed established but, what is more to the purpose, conceded, we may advance to the consideration of the difficulties which lie in the way of conforming with the recommendations of the Encyclical *Pascendi* in this regard.[2]

[1] ECCL. REV., April, 1908.

[2] "Major profecto quam antehac positivae theologiae ratio est habenda: id tamen sic fiat ut nihil scholastica detrimenti capiat." A writer in

Of these some will be found to be merely local. Such we conceive to be the unpreparedness of students, in point of language, when they enter upon Theology, and, may we add, the unpreparedness of professor. The honest recognition of these difficulties, wherever they exist, is the beginning of their cure. The Holy Father scarcely expects young priests to be equipped from the beginning with the full offensive armor of an expert; that may come to them in time. We do not think, however, that he would look upon a first-hand knowledge of the Sacred Scriptures and of such Patristic writings as would give the student some rudimentary idea of Tradition, as a specialization in clerical studies to be left to those whose fancy turns that way. We may be assured that he expects priests to read the one and the other, and that he expects the Seminary to show them how. Another difficulty, but one which coöperative industry would soon overcome, is the lack of a judiciously edited and not unwieldy *catena* designed with a view to illustrating the growth of doctrine and the tendencies of schools. This, one feels, will not lag far behind the Seminary's call for it.

The present considerations are directed to the problem of time, and as the prevailing limit of four years for the theological course seems to be the resultant of more or less constant forces, we may eliminate, for the present, all prospect of extension and confine ourselves to what is feasible to-day. The question then narrows down to this. Is it practicable, within the time now at the disposal of students for the priesthood, so to manage that, without falling below our present standard in other regards, the seminarian may read all, or at least a considerable portion of the Holy Scriptures in such way that he may be said to have a grasp upon them, and that they really enter into his intellectual life; and can there be added to this a general introduction to Patrology, followed by the reading

the July number of the REVIEW finds some support for an unfavorable estimate of the article referred to above, by rendering "*nihil . . . detrimenti*" the *least* detriment.

of a concatenated series of entire works so devised as to tap Tradition at commanding points, and so distributed as to render appeal to the more commonly cited spokesmen of the ancient Faith something more to him than the shadow of a name? I have said without falling below the present standard in other regards, for it is desirable to reach a solution of the time problem without confusing it with the discussion of relative values. The constructive idea according to which the Seminary course has been drawn out is adequately adapted to its purpose. The records of all the important functions of the Church are therein considered and harmonized so that the presentation of them should give the student a comprehensive view of that mighty life moving through the ages which it has fashioned, and by which, without loss of identity or essential character, it has itself been fashioned. One feels that these studies, mere records though some of them are, partake the sacredness of the life which they record, and one hesitates to say drop this or drop that, even to make way for others which more immediately incorporate us with that life. But the same clear vision has not always characterized the execution of that plan, and the same borrowed sanctity does not extend to the methods of every instructor in sacred science. Here one may legitimately inquire whether the best is being done, and, if not, how improvement may be brought about.

The question then is how shall we economize time, or, what amounts to the same thing, how shall we economize energy both of student and of professor? There seem to be three, and only three, ways in which this economy is possible; for the source of waste may be either defective text, or defective method, or lack of understanding between the schools, which leaves the efforts of the student to be distributed according to the relative insistence of professors instead of acording to the relative importance of the studies.

The qualities that seem most desirable in a text, after substantial fidelity, are coherence of arrangement and clearness of presentation. It is enormous the saving of time and labor which attention to these needs has effected in modern secular

text-books. General and special conspectuses, copious and carefully arranged indexes, distinction of type as a visual aid to memory, directness of statement, and the elimination of mass which does not confer strength, render their contents readily accessible and easily retained. In the matter of text there is a very considerable disparity between seminaries, in some departments at least, so that one who works on limited data must be content to remit particularization to those who are conversant with particular conditions. Yet there are texts of certainly widespread use that leave much to be desired in some of these details. Moral Theology, for example, is studied for its utility; there is not in it as in Literature any dilettante reason for textual inviolability. Yet we have Gury edited and reëdited with an undiminished host of notes, many of only antiquarian value, that crowd the text at times to a thin line across the page. The knowledge and labor that have gone to this editing would have been more than sufficient to rewrite the work, eliminating what had become useless, incorporating others with the text, and so retaining the place of distinction for what was really note-worthy.

Moral and Canon Law, for which, as subject to continuous accretion, there is some excuse, and *De Locis* for which there is none, suffer most from this confusing overflow; but that there is a good deal to be desired in detail of execution even outside these may be inferred from the fact that some schools disregard the text altogether, or subject it in great part to the reproducing originality of the professor. Where this is the case the student spends the hours of class mainly, sometimes entirely, in writing from dictation. I do not know how widespread this practice may be, but it certainly has sufficient vogue to give rise to the assumption that something, I know not what, may be said in its favor. At any rate it changes the character of the school entirely and, unquestionably, for the worse. It compels the attention of the student indeed, but only upon the mechanical process of sensing and transcribing the symbols of thought, not upon the thought itself; and he will generally be found, after an hour's such fag, to have been advanced no

farther than the preparation of a set of hieroglyphics for future decipherment, instead of the clean printed page. It discourages interruption during class, but it does so because the mind, under the stress of transcription, is not in motion at all, or at any rate not with that discursive play which accompanies the progress of suggestive teaching. The professor's interpretation of his own or of another's text is the authority of the school; but the safeguarding of that authority does not require that students be necessitated to prepare each his own copy of the text. Surely it is better to leave the mechanical part to the printer or the lithographer. These are our conveniences for the multiplication of copies of a text, the school is for its interpretation; here a teacher of power will stimulate to annotation instead of dulling to transcription.

In those studies which are valuable equally for their processes and their conclusions there is more scope for the exercise of the teacher's skill. Such preëminently is Dogmatic Theology. This freedom which Dogma offers to the exercise of *a priori* reasoning has been and is now a temptation to those whose strength lies chiefly in dialectics, and enough have yielded to it to give some show of reason to the imputation that Scholastics do not distinguish between the sphere of investigation and that of deduction, and establish premises and conclusion alike by main might of the syllogism; and though I do not think that we, on this side the Atlantic, are threatened with degeneration through excessive logic refinement, we nevertheless maintain a distribution of work which confuses these two processes and invites the sacrifice of one or other or both. Here precisely is the point where, as it seems to me, our present way of approaching Apologetics is at fault. Would it not be better to observe the distinction which runs between Positive and Scholastic Theology, the latter aiming at the exact sense of the pronouncements from which it works and the exact bearing of the principles by which it works, the former giving itself to the exploration of those sources which at present are handled in a fragmentary and most unsatisfactory way in each of several schools? If we are supposed to study *De*

Locis, by all means let us have the *loci.*[3] The combining of the two methods of treatment in the same school, whatever may be said of its abstract fitness, results *de facto* perniciously to the completeness of each; for whatever may be said of the thoroughness with which the Church's present teaching is exposed to us, we rarely have it brought home to us that such was clearly her teaching in the past. The author, and after him the professor, seem so satisfied with the force of the *a priori* reasoning that the positive matter is thrown in, as it were, *per abundantiam,* not to be taken too copiously nor yet too critically; and the student, in later life, is aroused from his dream of knowing Scripture and the Fathers generally, by having some of those texts, incautiously launched in defence of the Faith, return upon him like a boomerang.

As it is in the department of Dogma that appeal is made to Positive Theology, it is here that the introduction of it as a distinct study will bring about the greatest change. Whether seminaries will take counsel with one another, or whether each will work out its own solution remains to be seen. At any rate, while yet no decisive action is taken, one feels free to submit a suggestion. Suppose the line of cleavage referred to above, dividing Theology into Scholastic and Positive, be allowed to divide the schools, so that whatever portions of the science lend themselves to exposition in the scholastic way be handed over to one school. That is to say, let the school of general Dogma be relieved of the burden of treating the Traditional and Scriptural *loci* which, as generally employed, amount to little else than a distraction, and let it take on instead the doctrinal aspects of the Sacraments. The Summa is ready to hand as a text for this school; it may call for supplementing or adjusting in parts, but substantially it meets the requirement. Remains then Positive Theology, the direct stream of which I under-

[3] The writer already referred to says: "the seminarian is not supposed to construe sacred science itself from its sources; but the professors are to convey it." This can hardly be admitted as true unless in the sense that the professor is the guide in exploring and the authority in interpreting the sources.

stand to be Patristic Tradition and the two main affluents—Scripture and ecclesiastical history. They interlace in many ways, and that is a reason for coördinating them, but they have sufficiently distinct courses to make them the basis of distributing the work of instruction. The school of Scripture will aim at giving its students a first-hand knowledge of the content of the Sacred Scriptures, and incidentally a knowledge of the disputes about them. This is, of course, the complete antithesis of our present use; but it remains for those who cry out on all change as a rupture with the past to inform themselves whether our present use be not a lapse rather than a continuation. For my own part I find no difficulty in assuming that the guiding spirits of the Schools have always endeavored to do what in their own time and place seemed best; so that if now after due consideration, it should promise more for the edification of our own time to read the Scriptures rather than to dispute about them unread, I do not fear that our adopting that course would put us outside the capacious traditions of the Schools.

Ecclesiastical history for the earlier centuries will, over large areas, be identified in its sources with Patrology, and the distribution of these between the two schools would be guided by the need of equalizing labor and of saving the student the distraction of handling the same matter twice. But by all means let the subject-matter be in hand. No one expects much enthusiasm in a class, say, of Chemistry without element or compound for the study of combination or resolution, no matter how clear the text-book's statement of these processes nor how copious the professor's dissertations. It is no palliation to call the work elementary, for to be really such it should be in the line of future advance and might at least take up with water and a candle. Is the case changed when the subject of study is documents not in hand? Granted the lucidity of text, the energy of teacher, and the credibility of both; much incidental knowledge may be picked up, but the heart of the matter remains untouched, and I should no more expect students to be strengthened and uplifted by such contact with Tradition

than I should expect my hearers to enjoy the joke they have not heard however earnestly I assure them it was good.

Nor do I plead for these studies as an answer to the cry for apologetes. They who raise that cry will be best pleased with the cock-sure pedant who gives as good as he gets where buffets are exchanged in the dark, and him we stand fair to produce, so far as he is the product of educational machinery at all, with our too off-hand way of closing questions by a syllogism which ask rather to be opened by investigation. No, I speak first of all for the effect which it would have on the minds and hearts of the students themselves to be filled at the tide of the Church's life, and from these full fountains I should think there was fair hope that good would flow to others. And whereas we should be apologetes every one—*et eritis mihi testes*—it is a gratifying assurance that the discipline which prepares us best for instructing those within the Church, is the same which qualifies us to speak for her to those without.

Although this question has been posed on the intellectual side only, and considered with reference to certain pedagogical standards, there is such direct natural kinship between intellectual activity and moral growth that it is hardly a digression to advert to the lack of moral reaction upon students from our present way of approaching Scripture. That is to say, so far as the moulding of character according to the content of Holy Writ is concerned, they might as well be engaged upon the study of grammar. I am far from thinking that the Seminary is not deeply concerned for the spiritual formation of its students, but it seems to me that there is one strong aid to that work not sufficiently considered. The student enters at an age when he is no longer *cereus in vitium flecti*, which, as it is a guarantee of retaining mould, renders it important that, to continue the figure, not only proportion of parts and quality of bond should be considered but volume as well, for the completed work must withstand stress; and that volume, I think, could be given in the enlargement of intellectual outlook and spiritual sympathy which these studies, in the hands of loyal-

hearted and enthusiastic teachers, are well calculated to produce.

Whatever difficulties might be encountered in effecting the readjustment at which this writing aims, would not be without compensation even in the school. First of all there is the advantage to the professors themselves. Though we may find men strong enough in actual attainment for professing both Positive and Scholastic Theology, yet there is a devotion to the work in hand expected of the man who carries anything to success, a devotion which cannot be given to many. Upon a time one man built the entire house, now the work is differentiated to the smallest details. I do not say that it is better for the workmen, but it is undoubtedly better for the work. The all-round workman may have a more proportionately developed set of faculties, but your floors will be better laid by the expert. This is part of the professor's sacrifice, the risk that he runs, especially if he specializes early in his work, of having his horizon narrowed by devotion to one purpose. But the sacrifice has its reward in the increased efficiency of the work; it will be better for the school to have an expert professor even should he be somewhat of a bigot. There is another and notable advantage which any one experienced in teaching will realize at once as likely to follow upon this division of work, the decision, viz. which it would give to the student's way of addressing himself to his study. We may leave the explanation of it to psychologists, contenting ourselves with the curious law that the probability of a man's doing a given work varies inversely as the number of opportunities he has of doing it. A goodly number of *loci* turn up in each of the three schools of Dogma, and for that very reason of their redundancy the student is tempted to procrastinate definitive consideration of them, and so grows to a lax habit of mind that contents itself with knowing things generally. Perhaps some of my readers will be able to recall how the anticipation of "seeing" a question again in "Dogma" dulled the desire of mastering it in *De Locis*.

But the claim first made for this way of treating Positive

Theology was that it carried fair promise of holding the priest to ecclesiastical studies after he left the seminary. That claim was an inference from many sources. We assumed, for instance, an average capacity and a general rectitude of purpose —we could not assume less—in the aspirant to Holy Orders. It seems also reasonable to assume that the same influences which bring him to the seminary and hold him there dispose him favorably to all things that belong to the priestly life. Among these a love of study has so much authority in its favor that we cannot suppose the careful discipline of the seminary would overlook it, unless in exceptional cases. What then happens to all the zeal for sacred learning which presumably and really is in the seminarian but which disappears from the priest? One hesitates to trace the course of declension, so much does it involve of personal revelation. But whatever the influences at work in particular cases the upshot is, in general, the same. That suspension of study which supervenes upon the last days in the seminary is endured with patience because the time is filled with preparation for final Orders and because we feel that a momentary pause will give us force for the resumption of work. Ordination, the home-coming, some few days of vacation, and after that the adjusting of ourselves to the new life of the mission, all intervene, and the suspension begins to take on the character of chronic arrest. By and by we begin to feel more at home in our new surroundings, not that they have adjusted themselves to us, but that the clock-like regularity of our seminary habits begins to be adjusted to the irregularity of our surroundings. Measured by the actual achievement of each day there should be time on hand, and yet there has been sufficient dissipation of energy to give a sense of being occupied. We have not relinquished the intention of study at all, far from it, we mean to keep up the intellectual life; but just for the present we must pick up the consuetude of the diocese as against what we understand to be the letter of the law, the census of the parish must be taken and perhaps something must be done to reduce the immemorial debt, in all of which St. Thomas aids so remotely as not to

appear at all. We shall go back to him, but not until we can get hands upon some convenient manual that will give us sufficient control of the chaos of Indulgences to save us against damaging comparisons in the minds of the good old people of our cure. The difficulty of obtaining this goes far toward inducing the habit of being content without the book we need. And De Lugo? We had done better to have procured him in the seminary while the purpose was strong upon us. At any rate he is not yet come; St. Thomas is on the shelf; Lehmkuhl or Gury, with the notes, we do not feel the need of revising just yet; our preaching does not seem to demand closer study of the Sacraments; controversy is not the fashion of our little world, and Positive Theology, which we looked upon as a polemical weapon only, looses importance in our eyes, while questions of the day are broached on every side and current literature invites us with the prospect of their solution; so that what with one distraction, what with another, the syncope of concerted intellectual effort holds, and we rest like Memmi's Fortitudo in an attitude suggestive of power waiting to be called into effort. Our conscientious purpose may drive us to glance at what we call essentials from time to time; but will it carry us into the endless regions that lie beyond from which we do not recognize the kindly voices that call us because we have established no friendships there?

Perhaps the rest is illusion; but I look forward to the seminary wherein, without detriment to Scholastic Theology, Scripture and Patrology will be studied not through the medium of hand-books, but face to face, as we must study anything that is to enter into our life; wherein professors, knowing their matter at first-hand, as we know our horn-books and our mother tongue, will guide us, discoursing as they go, through those pleasant and profitable pathways; who, unlike the importunate guide that stays you at the portico of St. Peter's to tell of the glories beyond the studded door, will not take a bankrupting toll of attention before admitting to the object that demands it; but whose minds, nevertheless, and almost without one's observing it, shall be a light to make

clear what is obscure; men of direct and generous minds, who have taken many things largely and some minutely, and who carry into all things the power of seeing what is really significant. And I look forward to the seminarian who, entering upon his theological studies with that scholastic attainment which the diocesan college aims to bestow, and yielding himself to the new impulse with that abandonment which is never wanting to the serious thought of seminary life, moves onward step by step, looking now into one, now into another, of the mysteries of our Faith through the laboratory white-light of analytic reasoning and the golden glow of antique Tradition, and grows in reverence for the marvel of unbroken continuity; till Ignatius and Polycarp and Clement hand him over to the Apostles, toward whom he turns with the impulse of kinship as a Hebrew to the Holy City, and the energy of youth is kindled into the noble passions of the mind and the range of activity widens with the prospect of new pleasure, new profit, and no threat of exhaustion. And, finally, I look forward to a new and stronger race of teachers and preachers, who shall speak with the persuasiveness which is never wanting to high character and intimate knowledge, who shall carry light instead of sound into our pulpits and bring vision instead of wonder to the pews.

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THE PATTERN OF THE CHASUBLE FOR THE MASS.

THERE are minute rubrical prescriptions touching the materials and the colors to be used for the ecclesiastical vestments. As to the form we have on the one hand a more or less definite tradition of liturgical usage, and on the other certain synodal prescriptions which indicate the measurements of the different vestments, their symbolical character, and their particular use on festal occasions.

Nevertheless we find a considerable difference in the actual shape of the chasuble used in the churches of different coun-

PLATE I.

St. Athanasius the Great

St. Eugenius

CHASUBLE FOLDED ON THE SHOULDERS

tries and communities. The original form, taking us back to Apostolic times, was undoubtedly that of a large circular garment, with an opening at the centre, in the fashion of our modern chasuble, for the head to pass through. There were neither sleeves nor arm-holes, but the garment, made of soft or pliable material, was raised on both sides to allow the hands and arms to be free for action. It is to this turning-up of the vestment at the arms that the *Caeremoniale Episcoporum* refers when it directs the ministers assisting the bishop in vesting, to see that the chasuble "hinc inde *super brachia aptatur et revolvitur* diligenter, ne illum impediat".[1] (Plate I.)

This garment therefore originally covered the entire person of the priest, much as in the fashion of outer garments still used in Oriental countries. Thus too it came to get the name of *casula,* the diminutive of *casa,* a house or shelter, whence the Celtic *casal* and the English *chasuble.* Muirchu's life of St. Patrick records an ancient Druidic prophecy in which the Saint is described as appearing first in Ireland, vested in a "house head-holed", with a pastoral staff. Isidorus Junior defines the chasuble as follows: *casula est cuculla, a casa, quod totum hominem tegat, quasi minor casa.* The names *planeta, paenula,* and *phelonium* equally indicate a garment which completely enfolds the wearer. "The inconvenience of the primitive chasuble," writes Father Thurston,[2] "will readily be appreciated. It was impossible to use arms or hands, without lifting the whole of the front part of the vestment. To remedy this more than one expedient was resorted to. The sides were gradually cut away, while the length before and behind remained unaltered. Thus, after having been first curtailed at the sides until it reached but little below the elbows, it was eventually, in the sixteenth century, pared away still farther, until it now hardly extends below the shoulders, and leaves the arms entirely free."

From some still extant chasubles of the eleventh and twelfth centuries it is evident that the ample form had become some-

[1] *Caerem. Ep.*, Lib. II, c. 8, n. 10.

[2] *Catholic Encyclopedia, vid.* Chasuble.

what reduced and gave place to a bell-shaped chasuble of the type known as the *casula S. Bernardi,* and soon to the form attributed to the time of St. Albertus Magnus, that is from the thirteenth to the fifteenth century. (Plate III, Fig. 1.) Between the thirteenth and the fifteenth century the form of the chasuble underwent slight modifications, and in the Third Council of Milan St. Charles Borromeo lays down definite prescriptions for the measurements, which indicate an ample robe of the style commonly known as the Gothic chasuble. It was to be of fine material, embroidered in the centre with a cross. Hitherto a simple strip or band, separating into two branches toward the shoulder pieces, constituted the chief design of ornamentation, which was sometimes carried out in the shape of a tree or vine. Some authors trace this form of decorative work to an imitation of the chasuble as it appeared to the congregation when the bishop wore the pallium over the same. Others explain the tree shape as a symbolical representation of the tree of life, the *lignum vitae* or *arbor decora* identical with the *cross* or the *Tau* which stands for the same sign. (Plate II.) St. Charles Borromeo in his ordinances, following the reform indications of the Council of Trent, suggests that the image of a cross be shown in the front and back of the chasuble:

Casula (quam alii *phelonium,* et *planetam* etiam ab ampla latitudine dicunt) cubitos tres, et paulo amplius late patens sit; ita ut ab humeris projecta, complicationem unius saltem palmi infra utrumque humerum recipere possit. (Plate III, Fig. 2.)

Longe autem cubitos totidem, aut aliquanto longius demissa sit, ut pene ad talos usque pertineat.

Fasciam item latam unciis octo ad minimum quae assuta sit, ab interiori et posteriori parte usque ad extremum dependentem habeat: cui altera fascia transversalis in summa prope parte et a fronte et a tergo adjuncta, Crucem utrinque exprimat.[3]

In the *Pontificale Romanum* (Venet., 1572), approved by Pope Pius V, to whom we owe the correction and completion

[3] Instr. Fabric. Eccl., Lib. II, *De Planeta.*

of the Roman Missal, this form of chasuble is given as the model. It will be noticed that its width across the shoulders is somewhat larger than its length from the neck down.

If we recall the conditions of ecclesiastical life in Italy during the sixteenth century, we need not be surprised that Milan, under the vigilant guidance and care of its saintly archbishop, should have been in advance of Rome in all that concerned the practical carrying-out of the legislation of the Council of Trent, as also in those things which concerned ecclesiastical discipline and the reform of the liturgical service. When therefore in the following century Clement VIII felt a fresh impulse to carry on the work of reform in the field of liturgical observance, he looked for a man who, like St. Charles, was ready to undertake the labor of inaugurating the new work. Such a priest was the Barnabite Bartolo Gavanti, a man of eminent learning and rare initiative. The Archbishop of Prague, who knew his worth, had offered to Gavanti the position of Diocesan Master of Ceremonies, with a view of having him effect a thorough restoration of liturgical discipline according to the model indicated by St. Charles. But the Pope forbade Gavanti to leave Rome, saying that he had need of him for a work that was to benefit the universal Church. Nevertheless Gavanti eventually went to Milan where he died, A. D. 1638. Many of the bishops flocked to consult him, and he became actually the compiler of a number of diocesan ceremonials, the aim of which was to introduce some uniformity in the liturgy of the various communities and countries, especially of France. It is probably due to the conscious sense of the need of some compromise to bring the foreign departures from Catholic tradition into harmony with the practice adopted by St. Charles that Gavanti permitted a slight modification of the form of vestments prescribed by the saintly Cardinal of Milan, who may be said to have been the animating spirit of reform in the Church from the beginning of the Council of Trent unto our own time. In his description [4]

[4] *Thesaurus Sacr. Rit.* De mensuris propriis sacrae supellectilis.

of the chasuble, to which the illustrations of the Roman Pontifical of the year 1595 conform, the measure across the shoulders is less by some inches than that of the chasuble of St. Charles; but the general outline is of the form used in the Church of Milan. In place of the cross ornament on the back Gavanti proposes a simple column, whilst for the front he retains the cross in one or other of the two forms indicated in the accompanying illustration. (Plate III, Figs. 3 and 4.) It is plain that Gavanti does not regard the design of the ornamentation as essential, for he refers to the column, which he substitutes for the cross of St. Charles, as a symbol of the Passion of Christ in that it places the priest at the altar between the pillar of the scourging and the Cross of Calvary. "Olim cum cruce etiam in parte posteriori; nunc cum columnae potius specie, recentiori usu, quae ad Passionem Domini spectat, quasi Sacerdos sit inter columnam et Crucem Christi." [5]

Out of this form, approved by Clement VIII, there has developed in course of time a vestment, violin-shaped in front, and of a tabular form in the back, which suggests, if we may be allowed the expression of what everyone sees, the shape of a turtle-shell. In Rome itself the chasuble now in use has still a certain width overlapping the shoulders (Plate IV, Fig. 5); but the instinct of commercial economy has actually so much influenced the manufacture of the chasuble that we have in most modern churches the merest semblance of the ancient vestment, a sort of scapular which is cut away at the ends so as to leave no longer any reminder of the symbolical purpose indicated by the prayer which the priest utters as he puts it on before celebrating the Holy Sacrifice.[6] If, as liturgists explain, the chasuble is the symbol of charity, then the modern chasuble indicates that our charity has wonderfully dwindled, and the grace which we are imploring as represented by the modern form is likely to be as much diminished as the onus

[5] Op. cit., Pars II, tit. I, n. 5.

[6] "Domine qui dixisti: jugum meum suave est, et onus meum leve; fac ut istud portare sic valeam, quod consequar tuam gratiam. Amen. (Prep. ad Missam: Ad Casulam cum assumitur.)"

PLATE II.

ST. ANSGARIUS

ST. WILLIBRORD

CHASUBLE WITH COLUMN BRANCHING OUT TOWARD SHOULDERS

of diminished material which we are in the habit at present of carrying in the symbol of the *jugum Christi.* The Spanish form, as seen on Plate IV, Fig. 6, appears to depart most widely from the original Roman or Gothic chasuble.

In a priest of healthy proportions (and there are a goodly number), who increases with age in stature as presumably in grace, the lack of becoming vesture represented by the modern chasuble seems to cut away the heavenly gift and leave only the stomach in evidence. It is sad and almost irreverent to say, although we daily witness the truth of it, that all but the very pious people who shut their eyes, must realize the unesthetic fashion displayed in the most solemn services of the Church. The bad form is equally apparent in the shape and peculiar aniline or "crying" colors of our vestments as they are in use at present. If anyone doubts it, let him make a comparison of what he sees at the altar with the graceful priestly robes of the form worn by the figures of Saints represented in painting and statuary for generations, and still so pictured as to make for reverence. Take the statue or image of St. Patrick, St. Willibrord, St. Anselm, and the long line of bishops and confessors whom we venerate as models of priestly devotion at the altar or in their sacerdotal functions of apostolic life. Would these figures preserve their ideal grace and beauty in our eyes if we were to vest them in the cheap cut-away chasuble to which we have become accustomed?

Tradition is a tenacious thing, and we are apt in many cases to stand for it, even if it be quite contrary to our canons of right judgment. If it were not so, it would be hard for the world, because there would be nothing but reforms and fault-finding. Still there is a limit, and in the matter of church vestments every reflecting student of liturgy must admit that we have become the prey of a commercialism, ecclesiastical and secular, which begets its harm in the present age when the pursuit of critical studies and the return to historical Christian practices challenge attention to such departures. The restoration of daily Communion is one of those returns; the Gregorian chant and congregational singing are others. Another

one, although it has not thus far become the subject-matter of a Pontifical *Motu Proprio,* is quite in harmony with the reforms inaugurated by the present Sovereign Pontiff—that is to say, the reform of the style of the chasuble. The instigation comes in this case from the clergy of England and Germany, and if the movement be tardy we cannot blame the manufacturers of church vestments for furnishing us at the cheapest rate what seems to satisfy our demand.

The abuses came chiefly from France and Spain, where the fashion of close-fitting, tailor-made gowns found its way from the *salon* into the sacristy. The *taille* and sweeping trail affected by the ladies' world were imitated in the cut of the cassocks of the abbés whose tastes found ready imitation, as one can observe any day in the southern countries of Europe. "Hence," writes Van der Stappen, "when the ancient chasuble had, in the course of time, been cut down from its generous proportions of old, to the skimp reduction of modern times, and the evil had found its way from France into the neighboring countries, there arose in England, France itself, Germany, and Belgium men who, animated by a zeal for Christian art, sought on their own account to restore the ancient practice by adopting the more beautiful style of Gothic vestments in use during the thirteenth, fourteenth, and fifteenth centuries."

Many of the bishops readily sanctioned the new departure as a return to orthodox practice. Others, seeing that the abuses had been tolerated and to some extent countenanced by the ecclesiastical authorities, so as to have obtained a certain right of prescription, which, if suddenly declared to be an abuse, would mislead to indiscriminate criticism of authority and thus produce greater harm than good, counseled a passive attitude until Rome had expressed her approbation of the movement. Such was the prudent advice of the Archbishop of Mechlin, who addressed a pastoral letter to his clergy on the subject. Other bishops thought that, unless there was some protest made by the episcopate, the abuse might go on indefinitely, since the evil was not so flagrant in Rome itself, and the authorities there could not know what was going on else-

Plate III

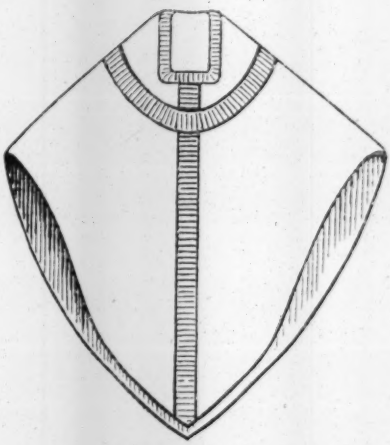


Fig. 1

CHASUBLE OF ALBERTUS M.

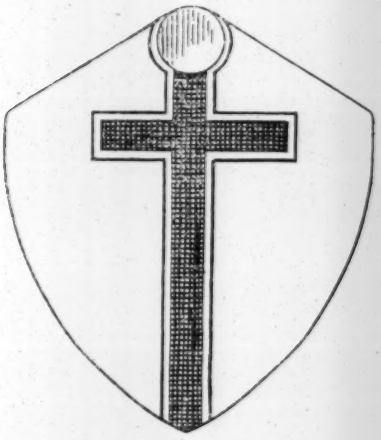
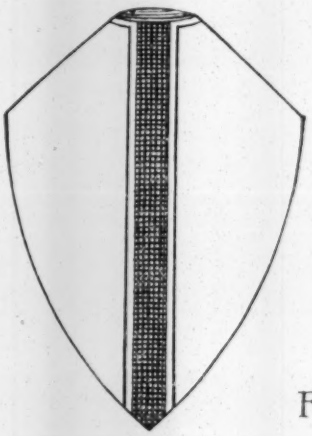


Fig. 2

CHASUBLE OF St CHARLES B



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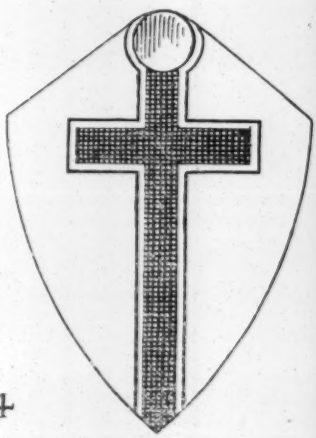


FRONT

Fig. 3 and 4

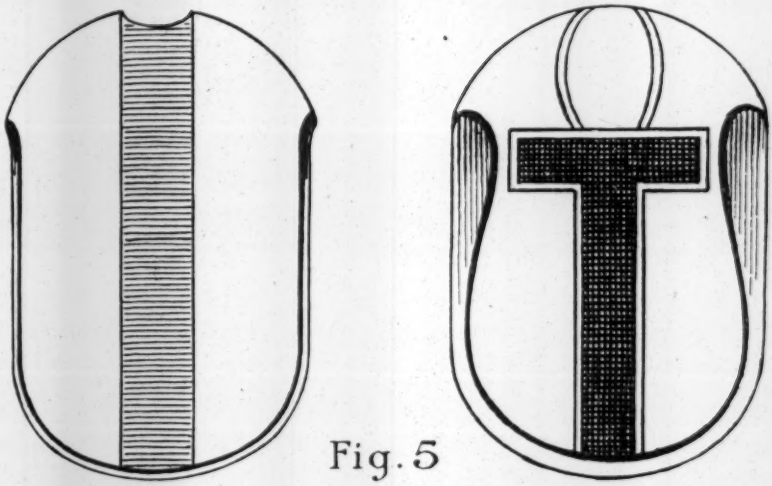
GAVANTI'S PROPOSED REFORM

where if not advised by the bishops. Accordingly the Bishop of Münster addressed a letter in 1859 to the Sacred Congregation of Rites in which he set forth the objections of the reform party and the desirability of returning to the older usage before and immediately after the Council of Trent.

The Roman Master of Ceremonies, to whom all practical questions of rubrics and liturgical doubts are referred for decision, was at the time a certain Monsignor John Corazza. He appears to have resented the implied criticism in the proposed reform as an aggressive movement upon his accredited domain, and, after a heated controversy, in which the matter had been discussed (*minus fortasse suaviter, ut ipse fatetur*), gave his adverse decision with some comments in which the advocates of a return to the graceful form of ancient times were charged with an immoderate zeal for innovations, and at the same time stigmatized as medievalists who pretended more zeal than they possessed judgment. He declared apodictically that he was opposed to the change and that the Gothic vestment was not merely not to be tolerated but to be absolutely banished, and that the only proper model for chasubles hereafter to be made was to be the Roman pattern then in use.

But the Sacred Congregation of Rites to which the resolution of Monsignor Corazza was submitted, did not deem it wise to accept the judgment of the consultive authority of the Apostolic Master of Ceremonies. It appears that the Sovereign Pontiff, Pius IX, to whom the matter was brought, expressed his displeasure at the radical and immoderate utterance of Monsignor Corazza, and as a result Cardinal Patrizi issued a letter to the bishops interested in the matter, in which he stated that the S. Congregation, having carefully examined the merits of the question, had come to the conclusion that, although there was no doubt that the Gothic style of vestment had been in use in the Church, especially during the thirteenth, fourteenth, and fifteenth centuries, yet since for sometime after the Council of Trent that form of vestment had been largely abandoned in the Roman and other churches, it would, while this practice actually prevailed, be inadvisable to introduce the

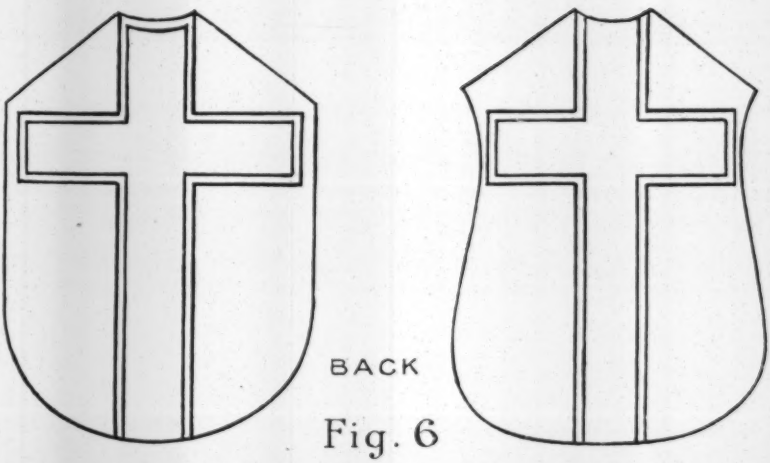
Plate IV



BACK FRONT

Fig. 5

ROMAN USAGE, OVERLAPPING SHOULDERS



BACK

Fig. 6

MODERN AND SPANISH FASHION

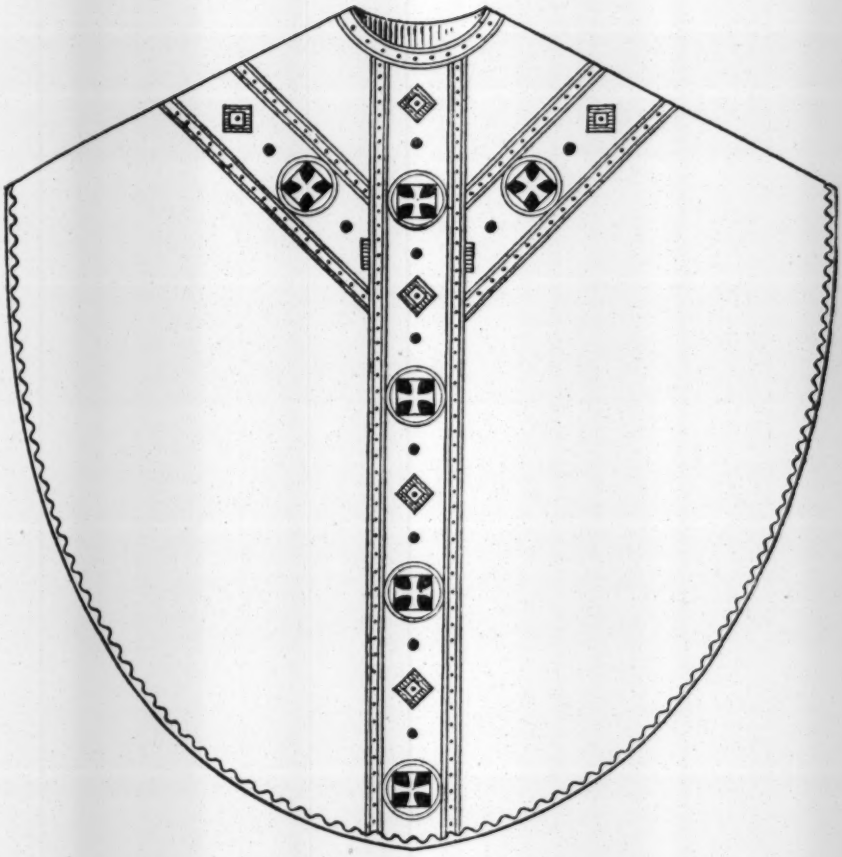
new form without the previous sanction of the Holy See; since such alterations might tend to produce disorder and scandalize the faithful who might not understand the reasons for the change.

Pius IX however invited the Archbishop of Mechlin to set forth the causes which led to the adoption in his diocese of the Gothic vestments in preference to the ordinary ones then in common use. This was evidently done to open the way for a further discussion of the merits of the case, since many were in favor of the reform. The Archbishop of Mechlin seems to have been averse to argue the matter further and accordingly made no reply. Van der Stappen, reviewing the subject in his *Sacra Liturgia,* expresses his opinion that the Holy See, if the reason for the change were properly submitted to its decision, would eventually approve of the Borromean style of vestments, though it was not likely that this approbation would extend to the very ancient form adopted by certain Belgian missionaries in the East in which the chasuble approximates to the appearance rather of a cope.[7]

The approbation of the Holy See, so far as it was declared requisite, appears to have been given, not only by the suppression of the adverse decision of the Apostolic Master of Ceremonies already referred to, but likewise by the manner in which the use of the Gothic vestment is recognized in some of the principal churches of Italy, not excluding Rome, and especially of England, Germany, Belgium, and parts of France. The most recent and perhaps the most efficient advocate of the ancient style of vestment in place of the Gallican misfit is a woman, Madam Helene Stummel, wife of the historic painter, Fritz Stummel, famed for his magnificent frescoes in Berlin, Luxembourg, Cologne, and that most charming votive church of Kevelaer, which he has made his life-work for the last ten

[7] "Forsan rationes Sanctae Sedi expositas, vel exponendas, pro forma planetae, juxta literam et non solum juxta spiritum Gavanti more Romano, imo juxta descriptionem S. Caroli Borromaei conficiendae, speratum a cultoribus Christianae artis benignum Sanctae Sedis favorem explicitae approbationis, in quantum ea indigeat, expectare posse, ex praemissis concludere licet."—*Sacra Liturgia,* Vol. III, De S. Vestium Ornatu, Qu. 109.

Plate V



MODEL OF CHASUBLE PROPOSED

years, though it will take another ten years to complete the magnificent designs of the interior. Madam Stummel has lectured before cardinals, bishops, and the clergy in Rome, before the Congresses of Cologne and of Düsseldorf. Recently a number of the Bishops of England have invited her to speak before the conferences of the clergy and in their seminaries to the students of theology. She possesses a singular mastery of the subject, and has the means to illustrate her clear and erudite expositions from a rare collection of paramentics gathered and disposed with artistic skill and a thorough realization of the dignity of the subject. The form of the chasuble advocated by the new movement in general is similar to the one illustrated on Plate V.

When the writer recently went abroad to study the motives and effects of this movement, he found the Gothic chasuble in use in many of the churches of Germany and England.

It is not unlikely that those of our bishops who are familiar with the history of ecclesiastical vestments will see their way to follow their English brethren of the hierarchy and open a path to the introduction of this reform, to the greater edification of our people and the true magnificence of our church services.

There is a useful side to this question also, which will be discussed in the subsequent articles on the subject.

FRA ARMINIO.

ECCLESIASTICAL HERALDRY.

"Labora sicut bonus MILES Christi Jesus."—II Timoth. 2:3.

I. INTRODUCTORY.

THE object of the following illustrated series on Ecclesiastical Heraldry, is, as has already been stated in the announcement made of it some time ago, to meet the need of a consistent use of heraldic devices in designing the seals and escutcheons of bishops and other ecclesiastical dignitaries. Now, anyone at all conversant with the art or science of heraldry can, after a cursory glance at our Bishops' coats of arms,

as reproduced in the *official* Catholic Directory, detect a number of not inconsiderable blunders, either in the selection of the emblems of the shield and the arrangement of its accessories, or in the mechanical execution of the coats of arms. However, if there is any comfort in company, we may to some extent console ourselves by the fact that our Rev. "next-door" neighbors find themselvevs in a like predicament. Says M. Pierre de Chaignon La Rose, speaking for the Episcopalian clergy in the *Magazine of Christian Art* (May, 1907), "To a student of heraldry, particularly if he be a Churchman, there are few more melancholy proofs of the modern degradation of the 'noble science' of armory than the ecclesiastical arms and seals used in the Episcopal Church of America from its foundation to the present day. That a body of ecclesiastics, already versed in an abstract and beautiful symbolism, and, theoretically at least, carrying on the traditions of a scholarly past, should be so seemingly unaware of the canons of an ancient, well-ordered system of heraldry as to be willing to perpetuate on seals, brasses, stone, and glass, heraldic solecisms, is a discredit both to the Church and to modern scholarship." In confirmation the writer then gives us a statistical review of the situation: "At least thirty-seven sees and jurisdictions have armorial bearings of varying degrees of excellence; nine of these have arms which strike the critic as somewhat inept; six have arms that are unheraldic; four have arms so ungrammatically composed in utter ignorance of heraldic precedent that they serve as 'horrible examples' of American heraldry at its very worst; two more seem to me to display illogical heraldry because of the position of their 'inescutcheons'; and finally, the arms of sixteen are thoroughly good heraldry, some of them being very beautiful." To what extent the famous "mutato nomine, de te fabula narratur" is applicable to us, will be shown in the following articles. At least there should be one practical conclusion; it is that "What is worth doing is worth doing well."

And the matter seems to be timely enough, now that the Catholic Hierarchy of the United States counts over a hundred

archbishops or bishops, and, besides, a goodly number of Roman prelates or monsignori, many or all of whom are entitled to a coat of arms, according to the recent *Motu proprio* of Pius X, dated 21 February, 1905. No. 18 of this document reads as follows: "Propriis insignibus seu stemmatibus (coats of arms) imponere poterunt pileum (nigrum) cum lemniscis ac flocculis (tassels) duodecim, sex hinc, sex inde pendentibus, *rubini* coloris, sine cruce vel mitra". Such is the privilege granted to the *Protonotarii Apostolici supranumerarii.* The same is granted (No. 45 of the *Motu proprio*) to the *Protonotarii Apostolici ad instar.* As to the *Protonotarii Apostolici titulares* or *honorarii,* No. 68 has this: "Propriis insignibus seu stemmatibus pileum imponere valeant, sed *nigrum* tantummodo, cum lemniscis, et sex hinc, sex inde flocculis pendentibus, item ex integro nigris." Lastly, all *Roman* or *Domestic Prelates* are enjoined (No. 79), "nec alio uti colore quam *violaceo,* in bireti flocculo et pilei vitta opere reticulato distincta, sive chordulis et flocculis etiam in pileo stemmatibis imponendo ut No. 18 dictum est, nisi pro eorum aliquo constet de majori particulari privilegio." All these prelates enjoy then by Papal authority the personal privilege of bearing a coat of arms. A few days later, the Holy Father had also published a Brief, by which he reformed or modified the Five Pontifical Orders of Knighthood, viz. the *Order of Christ,* the *Order of the Golden Spur,* and the *Orders of St. Silvester, of St. Gregory the Great,* and *of Pius IX.*

All this goes to show that the matter of heraldry has its importance, especially with regard to our Bishops, as their coat of arms is used in so many official transactions or occasions, and, in some cathedrals in Europe, is hung up above the main altar, or at least above the episcopal throne—a gentle reminder of *noblesse oblige.* We may here remark that, in the text-heading of this paper, the word *miles* is the very one which stood for the word *knight* in days "when knighthood was in flower", and that those words were written by St. Paul to *a Bishop,* St. Timothy, whom he had himself consecrated for the church of Ephesus; on another occasion, writing to

Timothy's flock, the Ephesians, St. Paul indulges in some more heraldic symbolism (Ephes., c. 6): "Brethren, take unto you the *armor* of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins *girt about* with truth, and having on the *breastplate* of justice, and your feet *shod* with the preparation of the gospel of peace: in all things taking the *shield* of faith, wherewith you may be able to extinguish the fiery darts of the most wicked one. And take unto you the *helmet* of salvation, and the *sword* of the spirit, which is the word of God." This looks like a complete armor, and the essentials of heraldry are not wanting.

American Heraldry.

Even in this our democratic Republic, heraldry is officially recognized. The general government, as well as every sovereign State, has its coat of arms and seal; although, we must confess, they are not all prepared according to the rules of sound blazonry, there being too much of the so-called "landscape heraldry" of the 18th and 19th centuries. The arms of the United States (as found, for instance, on the half-dollar) show us our three national colors: "paly (or paleways) of thirteen argent and gules, a chief azure", which means, a *blue* chief and thirteen vertical stripes alternately *white* and *red,* representing the thirteen original States; as to the stars and stripes, which are seen on some official seals and in the national flag, they are taken from the coat of arms of the Washington family, which had also the prophetic motto "Exitus acta probat," much akin to the so-called Jesuitical maxim "the end justifies the means". The various States have generally derived the elements of their heraldry from some local circumstance or from the nature of their territory: thus, for instance, Maryland has simply incorporated Lord Baltimore's coat of arms, adding the beautiful Christian motto, from Psalm 5, "Scuto bonae voluntatis tuae coronasti nos". There is but one other State, Colorado, the Centennial State, which has, besides the Eye of Divine Providence as a crest, a religious

motto, "Nil sine Numine", borrowed from the hymn *Veni Sancte Spiritus,* "Sine tuo Numine, Nihil est in homine".

Moreover, it is a known fact that the early settlers in Maryland, Virginia, and New England brought with them from Europe their family arms engraved on seals, plate, etc., which have been carefully preserved up to the present day, and are consequently beyond suspicion. It is however to be regretted that, during the early part of last century, many persons unknowingly assumed arms to which they had no title whatever, the same having been found, or rather invented, by some unscrupulous "fakers" who flourished in Boston and New York about that time. The correct ones, to which they are properly entitled, can now be readily traced through the modern works published on the subject, foremost being those by the late Sir Bernard Burke, Ulster King of Arms, who compiled them from the records of Herald's College. It is, perhaps, not amiss to mention the foregoing, in order that our new Monsignori may beware of possible "fakers".

Origin and Evolution of Heraldry.

The heraldic art, *heraldry* or *blazonry,* is the art of knowing, describing, and explaining armorial bearings. The armorial bearings or *coats of arms* or *escutcheons* (sometimes wrongly confounded with *seals* and *crests*), are the insignia of nobility, and were composed according to certain rules of an emblematic language in general use among the European nobility, to express the respective dignity, title, family, and name of the personages entitled to bear such hereditary marks of honor. Nowadays, besides the natural fascination there is in solving the ingenious mysteries of armorial symbolism, heraldic art is useful, as a means of study and verification, to the interpreters of ancient chronicles, or in deciphering engraved or sculptured emblems found in manuscripts, paintings, arms, or ancient monuments. Not only to the antiquary and archeologist are its teachings valuable; they are well-nigh indispensable for the interpretation of the oldest and best authors and of Gothic architecture. Few sciences have such an extensive literature and so rich a nomenclature.

The art of heraldry, in a systematized form, cannot be traced further back than the twelfth or the latter part of the eleventh century. Certainly it was not until that period that it became known to England, where it was introduced by the French; hence, the technical terms now in use are in nearly every case expressed in old French. Some sort of armorial insignia were depicted on the shields used in the Third Crusade, which took place in 1189; and in the same half century originated the *fleurs de lis* of France and the lions of England. The transmission of arms from father to son, one of the essentials of heraldry, seems to have been fully recognized in the thirteenth century, and with the practice then introduced, of embroidering the family insignia on the surcoat worn over the coat of mail, originated the expression *coat of arms.*

It would be a great mistake to imagine that heraldry appeared at that time ready made, as it were, and of one piece; on the contrary, it was only by slow degrees that it finally evolved into its fixed form, subject to definite rules. There were clearly three stages in the evolution, and *feudalism* at first, then the days of *knighthood* and tournaments, and lastly the *crusades,* have in turn and proportionally contributed to the final result. In feudal times, the nobles took titles to themselves according to the dignity of their fiefs, as dukes, barons, counts, knights, etc. (all names of Roman origin, except marquis and baron), and to distinguish themselves from the so-called villains or common people they had their coats of arms. "The field of that escutcheon," says a heraldic writer, "would be black like the well-tilled soil, green like the growing grass, red like the blood of whoever should attempt to trespass! And what animals would spring up in that field? Lions, no doubt, eagles, dragons, and other monsters, symbolizing the mixture of families. Such was the symbolism of feudal pride!"

Later, by the side of the nobility thus established by the heredity of fiefs and the introduction of family names or surnames, another institution, the true mother of heraldry, poetic knighthood sprang into being: its character being a combina-

tion of the sentimental and trusty nature of the Teuton and the gallant and wonder-loving nature of the Moor, but both impregnated with Christianity. The chivalric spirit itself, however, is as old as civilization; and *Charlemagne and his Twelve Peers* more than deserve the name of knights: the famous romance, written by a certain monk Robert at the end of the eleventh century, was composed not so much to praise these heroes than to stir up Christian enthusiasm against the infidels for the First Crusade, and from it the English copied the story of their *King Arthur and his Knights of the Round Table.* But, at this period of history, on the occasion of the solemn blessing of a knight (*miles*), or at their brilliant tournaments, we already behold waving on his helmet the beloved colors later known as our *lambrequins;* his horse cloth and his little shield bear emblems which later become the *coat of arms,* by which the knight may be recognized by his own in battle, or also prove at the tournament his right to take part in it. These knights had moreover their *seals,* engraved with their coat of arms, with which they used to sign and stamp diplomatic documents: there are examples as far back as the year 1000.

Lastly, the Crusades gave the finishing touch to armorial bearings. Among the immense diversity of peoples and in that multitude of knights and esquires, it was of absolute necessity for every military chief to adopt a symbol, a coat of arms, for the purpose of rallying around him his soldiers and men; hence that variety of colors and emblems on their banners and shields. It also happened that knights who had distinguished themselves by their valor, and even sometimes the more enthusiastic cities, received from the chiefs of the expedition, either a coat of arms attesting forever their courage and faith, or a symbolic modification of the emblem already adopted: instance, the gallant knight who first set foot on the ramparts or *crest* of Jerusalem, was given the name *Creston,* and Godfrey of Bouillon traced with his own finger dipped in the blood of this brave a *cross gules* (red cross) on his battered escutcheon! In conclusion, and from all the facts of contempor-

aneous history, the Crusades made the use of armorial bearings more general and their practice invariable; it was also since that time that their coats of arms became hereditary. One of the most interesting monuments of this glorious epoch is the Hall of the Crusades, started by King Louis Philippe in the Palace of Versailles, which is decorated with the armorial bearings of families whose ancestors had taken part in the Holy Wars.

ALOYSIUS BRUCKER, S.J.

[TO BE CONTINUED.]

THE BLINDNESS OF THE REVEREND DR. GRAY;*

OR

THE FINAL LAW.

CHAPTER XLII.

A RED SUNSET.

IT was an hour before the time when Dick Duggan left the public-house to pay his ill-fated visit to the parish priest, that Pete the Gipsy tackled his pony to the cart, which was already loaded with six bales of what purported to be compressed hay carefully packed and roped for transmission to the city.

"It is the last?" said the old gipsy woman, his mother, coming out of the castle to see. "You're sure you're leaving nothing behind?"

"Nothing, little mother," said Pete gaily. "It is the last bale, which we have haled up from the cave."

"Then I'm glad of it," she said. "It was an ill-work from the beginning, especially as you had a coward for comrade."

"That's true, little mother," he replied. "If he had been one of our own we might have carried on the business forever."

"Never mind," she said. "Get back, little father, as quick as possible. I'm always afraid you'll fall into the hands of the engroes."

*This novel is copyrighted exclusively for the ECCLESIASTICAL REVIEW, and will not appear in any other magazine in America, Great Britain, or Australia.

He laughed.

"That's for fools," he said. "Never fear for me. Keep the fire lighting and the pot boiling. I'll be hungry enough when I return."

Pete had always managed to get his smuggled cargoes into the station at M—— just as the up goods train was due, so that there should be no time for inquisitive porters or detectives to show any unusual curiosity about his property. If he were early, he generally loitered outside the gates and crept in, in time to push his packages into the van as the train sped forward.

This evening he was slightly late, and when he got out of the boreen and on the crest of the hill, he whipped the pony smartly forwards. Strange to say, however, this night he took a slightly circuitous route along the road that skirted Crossfields and farther down by the farm occupied by the Duggans. And, as he passed one field in the latter farm, he noticed a pike hanging down from a half-cut rick of hay, and with the instinct of his tribe he instantly appropriated it, laying it athwart the large cubes which were compressed with iron clamps. He chuckled to himself as he thought of Dick's profanity when he discovered in the morning that his pike was gone, and he then pushed rapidly forward. His object in taking the circuitous route was to avoid the farmers who might be coming home late from the fair and who, in the usual spirit of inquisitiveness, might put awkward questions. On these journeys Pete wished for a solitary road and no company.

He was about two miles from the town when, on turning a bend in the road, he nearly drove into the gig or tax-cart on which Ned Kerins was driving home from the fair. After the usual complimentary curses that are elicited on such an occasion, Pete was passing on, but Ned Kerins was in a more sympathetic mood. He had sold some cattle early in the morning and bought calves which he had forwarded to his farm by his servant. And he had then remained, meeting friends, receiving congratulations on his marriage, and passing from public-house to public-house, where, however, he was judicious enough to dispense many "thrates" and take but few. He was quite sober, therefore, but somewhat elated by his success in business at the fair and all the complimentary things that were said about his marriage; and, as the evening was long for him, he thought he would like to delay the gipsy with a little kindly conversation.

Pete, however, was impatient and anxious about his cargo.

"Glad to hear that you had such a good fair, Mr. Kerins," he said, pushing on his pony. "Well, good-night. I must be going."

"Don't be in such a hurry, Pete," said the farmer, blocking the road. "The gangers aren't out to-night."

"The gangers? What gangers?" said Pete, angry at the allusion.

"Oh, what gangers?" said Kerins mockingly. "Come now, Pete, don't you know that every man, woman, and child in the parish is aware of your trade? And sure no one begrudges it to you."

"I think, Mr. Kerins," said Pete sternly, "the sooner you get back to your wife's company, the better for you and her. Her old spark might be hanging around."

He again tried to get forward, but Kerins was now furious at the allusion and savagely demanded an explanation.

Pete laughed and threw out obscurer hints. Then the farmer, with an affectation of laughter, turned back the joke upon the gipsy, whilst he swung his heavy whip ominously along the floor of his gig.

"Give us the filling of one pipe, tinker," he said. "You keep the real thing, I'm tould—only the best Cavendish and cigars. Give us the filling of one pipe—and I'll pay you."

And he plunged the handle of his whip towards one of the bales, driving it into the stuff.

The gipsy uttered a fearful curse and, again returning to the point where Kerins was most vulnerable, he bade him return home at once.

Whatever was the poignant word he used, down came the heavy whip of the farmer on his shoulders, and the next instant the gipsy, seizing the pike, lunged forward with all his strength and the sharp edge of one steel prong entered the garments and the flesh as easily as a needle runs through a pincushion. Without a word, the farmer fell forward dead.

Not a shadow of remorse crossed the mind of the gipsy. With a few rapid reflections, he concluded that his own best policy was to return home as speedily as possible. He thought of going first into town and notifying the police that he had found Kerins murdered on the high road, but this might give occasion for awkward questionings. He trusted to his usual luck to get home

without meeting anyone who would recognize him, and to bury his own part in absolute oblivion. He carefully drew the gig and horse on which the dead man lay into one of those recesses where contractors pile up heaps of road metalling for convenience. He then listened attentively. Not a sound came up along the road to the town, whose lights were twinkling beneath him. Not a sound came along the road he had traveled from the sea. A thick blackness hung down over the whole landscape, except quite close where the white road shone. He listened once more. Not a sound except the crunching of the grass, where Kerins's horse, unconscious of his fearful burden, was feeding The gipsy turned his pony's head homewards and in an hour was in the boreen that led to his house. Here he paused. He had not met a single human being by the way. The road was as solitary as a desert; nothing but the sounds of his pony's feet awoke the echoes. He undid the harness, took out bale after bale of the smuggled goods, which he poised for a moment on the top of the broad ditch which formed a rampart against the dangers of the huge chasm that yawned beneath. Then silently he dropped bale after bale into the gulf, where it was broken to dust in the fall, and then, when all had disappeared, he took to smoking and pondering on the singular thing that had occurred.

The suddenness and swiftness of the thing should have alarmed him and made him reflect. But there was no room for reflection in the man's soul, unless when suddenly jumping up from the place where he was seated, he remembered with a pang of soul and a curse on his lips that he had forgotten to rob the murdered man.

"And he told me he had a splendid price for his cattle that morning; and probably the notes were lying within an inch of my hand. I deserve to be caught and hanged for such bungling."

A light gleaming far down near the sea reminded him that he was expected to supper. And he accordingly felt hungry by anticipation. A light gleamed in one of the windows of Rohira and he gave a thought to the lonely man, whose race appeared to be extinguished forever. He looked back across the dark fields and saw the lights in Crossfields, where the young widow was even then preparing for the homecoming of her spouse. But these things did not touch him. It was only when he saw

far down to the east the solitary candle that broke the gloom around the farm of the Duggans, that he showed some feeling, but it was that of the ape and the tiger.

"The rope is around your neck, Dick," he said, "so tight that only one man in all the world can loose it. And he won't, Dick!"

He again harnessed his pony and drove leisurely downwards to the castle.

"You're late, little father," said Judith, as her son entered the room, having stabled the pony. "Was the train late?"

"A little," he said. "But I'm hungry, mother, desperately hungry. What have you to eat?"

"You'll get some broiled fish and potatoes," she said, "over there on the table. I put a cloth over them to keep them warm. But you got the goods away?"

"Never fear, little mother," he said impatiently, "they are now where the hand of the ganger will never touch them."

"But the money?" she said. "Is that safe?"

"Safe as the Bank!" he said. "They are in my power and they know it."

"Ha! ha!" said the old crone. "It is good to have people in your power, little father. Is it not? It is good to have people in your power. For then you can crush them, if you like!"

"It is good!" he said, with his mouth full of food. "It is a good thing that men should fear you. Fear never changes. Love changes often. It is good to have men in your power!"

"What's that stain on your right sleeve, little father?" the old gipsy said, touching a dark spot where a tiny stream had trickled down. "Why 'tis blood. You must be hurt somewhere!"

The gipsy started up so violently that he almost overthrew the table, and he pulled with his left-hand the right sleeve toward him. But he instantly recovered his self-possession:

"I brushed past some dead meat in the town," he said. "There was a crowd around a ballad-singer, and they pushed him inwards. Ugh! what an ugly thing is cow's blood!"

And he sat down again, but his appetite seemed to have diminished.

"Have you got any spirits, mother?" he said at length. "That blood has quite given me a turn. Where's Cora?"

"Over there asleep!" said the gipsy woman, rising up and procuring the bottle of gin for her son. "But, little father, was not the pony in danger, and what he carried, when you were pushed away from him in the crowd?"

"Not at all!" said Pete, who was beginning to think that his mother was more curious than prudent. "I left him for a moment standing at the Post Office whilst I went in to mail something. It was passing by I got jammed in the crowd and got that nasty stain."

"Throw off your jacket," said Judith, "and I'll wash out that stain. It is before me all the night!"

"What is before you?" said her son angrily.

"Blood!" she said.

"Blood?" he echoed with some faint alarm rising up within him.

"Yes," she went on, looking intently at the fire. "I have seen that stain everywhere to-night. I saw it in the sun, when he was setting, a dark purple blotch, although the day was dim and cloudy. I took it away in my eyes then and it is before me everywhere. And down there where the peat and pine are glowing, I see it fall, fall, and drop into the ashes and go out in a flare and a hiss of horrid steam. See what a little thing now casts its shadow before it. You go into town on business and by chance rub the sleeve of your coat against that dripping meat, and lo! it haunts me all the evening."

"Keep that for the farmers and their servant-girls, mother," he replied angrily. "Here, take the old jacket and clean it, or burn it. It is not worth much, and I've got my leather jerkin. Perhaps it will take the ugly vision away from your eyes."

"No! no!" cried the old dame, handling the jacket curiously. "It is a good garment yet, and we are poor, very poor, little father. We cannot afford to lose such a fine garment, such a handsome garment, such a costly garment. And it is only a stain, a little stain, a tiny little stain of oxen's blood—a mere cow, a dead cow, a worthless cow, and it will come out so nice that no one will ever notice it, or say, 'What is that ugly stain, little Pete, that long dark stain, little Pete, there on your right arm above the elbow?'"

All the time she was turning over the almost ragged jacket in her hands, studying it carefully, inside and outside, whilst her

hopeful son went over and bent down where the children were hived together promiscuously; and Cora, the insolent and the vigilant Cora, was in the midst of them. She appeared to be dead asleep, breathing softly as an infant, one brown arm under her head and one resting softly on the ragged garments which formed the bed-clothes. After a long and careful study he came back, and again the old gipsy challenged him.

"See here, little father," she said, "across the shoulder is a cut, not a deep cut, nor a severe cut, but such a cut as would be made by a stick or a whip. It stretches around the back, and, look! where it leaves a deep furrow amidst the thick dust. I suppose 'tis where you slung your whip across your shoulders as the peasants do, and it left this mark and cut, not a deep cut, but just such as would be made by a knife or a whip. But the whip should be struck deep and strong. Are you hurt, little father? Let me see!"

She dropped the jacket to examine the shoulder and back of her son, but he drew back and kicked the ragged jacket into the fire, dragging down the blocks of burning timber and stamping them with his foot savagely.

"There!" he said. "You make such a fuss about nothing. Let the old rags burn now. They are only fit for burning, and you, good mother, are spared the trouble of washing. Good-night! and be not troubled in your dreams. The sky will not be red to-morrow!"

He watched until he saw the last rag in the jacket shrivel up and consume in the flame, even to the horn buttons. Then he kicked the red ashes to and fro and went whistling to bed.

The old gipsy remained crouched over the extinguished fire for at least an hour, wondering, dreaming, guessing, surmising.

She was roused by a light hand laid on her shoulder in the darkness, and the girl, Cora, whispered in her ear:

"There hath been some evil thing wrought to-night. I, too, dreamed it. But say nothing. It would not be wise to say anything, good-mother! It would not be wise."

The dead man lay on his back on a narrow table supported on trestles in a public-house in the town of M——. A messenger from Rohira, riding posthaste to meet the up-mail was nearly flung off his horse when he shied at a gig and pony near the

road. He was too hurried to wait, but he saw that a heavy figure, as of a man in drink, was leaning over the dashboard, almost on the animal's back. He reported the matter at the barracks, and the murdered man was found and brought in, and word was sent to his widow. The dead man lay still, the peace of eternity on his face, the weapon, which had let out his strong life, was by his side. There was rushing and weeping and the tumult of terror at Crossfields. Far down in the stable at Duggan's, the officers of the law were waiting and lurking in the darkness for the supposed criminal. But Pete, the gipsy, having destroyed all traces of his guilt, slept the sleep of the just man, there in the old castle by the sea.

CHAPTER XLIII.

The Amabele Valley.

THE tumult of emotions that swept the soul of Dion Wycherly, the *Ba-as*, the successful miner and rancher, on discovering his brother under such novel and unexpected circumstances, is indescribable. Delight at meeting him again, for the brothers loved each other; pain at seeing him so emaciated and wasted, and with such little hope of recovery; wonder and admiration at the bravery of the young girl who had sacrificed herself so nobly; and just an incipient pang of pleasure that she was not Jack's wife, were the chief thoughts and feelings that swayed his mind during these days, which he spent there, plotting and speculating for their and his own future.

The recognition between the brothers was most affecting. When Annie O'Farrell had told Dion all that was to be told about his brother, even down to his dreaming, which was not dreaming at all, but perfect consciousness of Dion's presence, they decided it were best that Jack should be told that his dream was a reality, and that his brother had come to seek and find him. When Annie had prepared the way, she retired from the little hut where Jack's hammock swung easily, and Dion entered.

The poor, pale invalid looked up for a moment at the tall, athletic form that towered above him. Then, stretching forth his bony hand, he said, while his eyes filled with tears:

"I knew it was you. I knew it could be none other than you."

For some moments the two brothers continued to gaze at one another, holding their hands clasped. Then, realizing the tremendous contrast between them—his own riotous and exultant health, and the sad wreck of the young life that lay beneath him—Dion suddenly dropped his brother's hand and went over to examine some little photos or pictures that were pinned to the wall. Then, brushing aside a tear, he came back and seated himself near the hammock where his dying brother lay. After a few observations, he said:

"Miss O'Farrell has told me a good deal, Jack; but not all. You were in the same hospital?"

"Yes!" said his brother. "We were in the same hospital. But we seldom spoke, beyond the mere morning or evening salute. But she was watching over me like a sister, and I didn't know it. I say, Dion, do you know anything about women?"

"Not much," said Dion. "I've seen few here but a few native gins, and they seem to be only one degree, and yet in another sense far above the animal creation."

"Yes! That's what I've been thinking. But I have seen a good many; and the strange thing is, they don't know the awful power they have for right or wrong."

He ceased a moment; and Dion did not stop the moralizing, although he wanted to get at facts.

"But what I'm coming to is this," said Jack, as if communing with himself. "You meet a hundred of them and they're all alike, cut according to the same pattern, turned out and groomed *à la mode*. Then, one day, you meet another, and you say at once, 'That's not a woman. That's something more. God thought a good deal before he made *her*.'"

He paused for a moment. And then, as if recalling something, he said:

"You mustn't call her Miss O'Farrell any more, Dion. You must call her Annie. She's our sister."

"She might be offended," said Dion dubiously. "It isn't usual, you know."

"Never fear!" said Jack confidently. "But call her Annie—nothing else—mind! Well, I was saying, she was watching me, and I didn't know it. Lord bless you, Di, we know nothing. But one day she cut me dead in one of the corridors of the hospital; and, after a few days' agony, I asked explanations.

Afraid? I was more afraid of her than of Almighty God, of even old Stanihurst himself. Well, I got the explanation. Then one night I got a hemorrhage on the streets and was carried to the hospital. Some day before I die, I'll tell you what occasioned the hemorrhage, but not now—"

"Jack, you are not going to die," said his brother passionately. "You mustn't die. God won't take you away now when I have found you and can give you all you want in this world. You and Annie will come away with me from this infernal hole, and I'll put you in that climate and place where, if you never had a lung, you'd grow one. Cheer up, old man! There are many happy days before us yet!"

But Jack shook his head.

"It was a forlorn hope, Di," he said; "a forlorn hope—my coming out here. I know too much. But it was some gain with my torn lungs to get here, if only to breathe a little. But I cannot last long, and I'm not sorry for it."

To which Dion could answer nothing.

"I've told Annie where I'm to be buried!—high up there on the summit, where the sun will strike first in the morning and rest his last beams at night—"

"No, no, no, no," said Dion; "you and Annie must come away with me. It is not far—only a couple of hundred miles, and we'll do it by easy stages. If you don't like the train, I can manage to get you taken along by the coolies, so that there'll be no jolting, and we can rest where we please. I'll talk to Miss O'Farrell about it, if you let me. You won't die just yet, Jack, old man! And, if you were to die in a few years or so, I want to put you where I can see your grave and remember you."

"That's not of much consequence, Di," said the sick boy. "You are not going to remain here and give up Rohira and all the old associations."

"But Ned—you're forgetting, Jack. Ned has Rohira. It is his by every right."

"Ned won't trouble Rohira," said Jack. "Some day, when I'm better I'll tell you all. But when I'm gone—well, let us say to Heaven—you and Annie will go back to Ireland and make everything square for poor Pap, before he dies."

And somehow Dion did not seem to think the project undesirable.

After some hesitation and doubts as to whether the invalid could bear a long journey inland, they at last decided to go. And as Jack was impatient and irritable, he thought it better to go by rail, instead of being jolted through the bush on the backs of black coolies. It meant two days weary traveling in slow trains under burning suns and with the fine dust of the tropics filling every nook and crevice of the carriage. But, thanks to the assiduity and skill of his companion, the poor, broken life still held on until it was established in the handsome bungalow on a slope of the Amabele Valley, where Dion had fixed what he thought was his permanent home.

Everything that wealth, utilized by brotherly love, could do to contribute to the comfort of the patient and his nurse, was now done, for Dion seemed to rule here as a little prince, who commanded the allegiance and services of white men and black in the region all around.

And surely, if there were a place on earth calculated to win back to health and vigor a life that was fast passing away, it would be the very spot where Dion had built, in a style of unusual magnificence for those parts, a pavilion, or bungalow, and surrounded it with every aspect and accident of luxury attainable at such a distance from civilization. The house was very extensive, though there was but one story; but it was so ingeniously arranged that suites of apartments seemed to open in every direction; and in every direction there were visible from the high French windows, that opened on a veranda, glimpses of mountains, far-away and snow-covered, Stormberg or Roggeveld Ranges, taking on themselves hues that varied in the atmospheric changes, but were always clearly limned and defined in the pellucid and crystalline air. Through the vast vistas of valleys, too, that opened up the avenues of these mountans were to be seen plumage of palms and foliage of forests, where clustered in the shape and size of trees plants that are dwarfed in our colder climate. And in the immediate vicinity of the house, vast clumps of pelargoniums and hydrangeas flung out their burning blossoms to the sun and wind, whilst deep down in moist shelters, where the air was always laden with hot vaporous mists, there grew in rich but unhealthy profusion, great bulbous plants of the *amaryllidcae* or *irideae* types, luscious and beautiful, but reminding one too much of miasmata and the deadly fecundity of

marshlands and the African Campagna. Besides the natural flora of these rich tropical climes, Dion had gathered into a conservatory still rarer specimens of plants and flowers indigenous to India and the Southern Isles; and through forests of imported palms, the many-colored birds, the secretary, the weaver, the bird of paradise, leaped and swung and hung; and underneath, the little jerboa and cunning monkeys flashed and chattered, and mocked the lazy lizards and tortoises, that preferred to lie flat and still in the burning sun. Down along the valley a stream flowed perennially; and Dion had brought its waters into his gardens, where in pond and fountain and basin they cooled the atmosphere to sight and touch and hearing. Here Dion ensconced his dying brother; and no modern dread of contagion diminished in the least measure the boundless exercise of fraternal kindness which was shed around the dying boy. And here, too, by daily intercourse and the common love they bore the boy, and by the deeper interpretation of one another's character, there grew up between the great rancher and miner and the girl, who had sacrificed so much at the call of charity, that deep, reverential awe of each other, as of something divine, that sooner or later deepens into a holier feeling, which does not expel the divine element, but transforms it into something more human. And Jack saw it and rejoiced; and in his next letter home, which Annie wrote for him, he put in a postscript before he sealed the envelope:

"I think it is all right, dear old Pap. When I'm gone, order Dion home at once; and tell him he must not travel alone."

And strange to say, from the moment the idea was suggested, Dion's thoughts did turn homeward. For just as the savage, however used to civilization, will, on returning to his tribe, cast off the garments of civilized peoples and refuse to speak their language, and clothe himself again in the blankets of savagery, because all the time he had been dreaming of the forest and the wigwam and the hunt, so the civilized man casts aside the attractions of the desert and the jungle, of the forest and the veldt, because the mists and vapors of the North come to him in his dreams, and will not let him rest in a soil that never gave him his birthright. And yet, Dion knew it would mean a wrench for him to dissociate himself so suddenly from all that he had prized these last few years; and prized all the more because he had won his wealth and honor by upright and worthy means.

One of these lovely days, which are spring with us, but which put on all the splendors of summer in tropical climes, Dion told his brother how he had come to be a wealthy rancher, and to be venerated as a king by the tribes.

"I couldn't get on with that brute of a captain," he said, with savage reminiscences of seamen's brutality. "The other fellows were all right, but he was a brute. I had all I could do to keep my hands from him. But, when we got to the Cape, I could stand it no longer. I decamped. And to prevent arrest, I pushed into the country as far as I could. I don't think the fellow would have arrested me, if he could. But I ran no chances. I worked my way up through the interior; and Jack, old fellow, 'tis hard work enough, I tell you. Then I got on to East London, and pushed into the interior again. I was often out of a job, because I had to tell the duffers I was a seaman, not a landlubber; and they couldn't see what a knowledge of navigation could do for me up on the sands and veldts of Cape Colony. But I pushed on, sometimes hungry, sometimes in rags, but growing hardy and vigorous and athletic—"

He stopped suddenly, as the terrible contrast with the withered and shrunken form beneath him in the hammock arrested his attention and created some compunction for his harmless boasting. But Jack, unheeding, said:

"Go on, Di! It is getting interesting!"

"Well, at last I struck oil, though it was but a tiny well. I got appointed as manager in a store far up the country, away from cities and towns. The fellows that ran it were a lot of d——d sharpers; and, as they had only the poor natives to deal with, they shaved them right and left. They had a lot of old Brummagem stuffs sent out, not worth the carriage paid on them; but they sold, along with trinkets, penknives, mechanical dolls, Jews'-harps, to the poor natives, for what, do you think?"

Jack couldn't guess. He didn't know where the natives could get money. He at last struck on diamonds.

"Yes, you Solomon, you're right," said Dion. "But though they had the diamonds, they dared not show them. You know it is dead against such law as we have out here; and they would shoot a native as they'd shoot a dog. But the poor fellows had almost the equivalent of diamonds in ostrich feathers and plumes, plucked sometimes from the living animal. These are of great

value, as the Cape merchants know. And sometimes the natives brought in pieces of viory, red as yonder sunset, for which the honest traders would fight like catamounts."

"Well, somehow," Dion continued after a pause, "I had pity on the poor devils, seeing them so outrageously swindled; and by degrees I got them to understand that these feathers were worth ten times, twenty times, a hundred times the value the traders set on them. They were slow to understand; but, when they understood, they held on like grim death. And the poor devils were touchingly grateful. They wanted me to decamp and become their king; they promised me fifty wives and a tent full of ostrich plumes. They promised me everything. I say, Jack!"

"Well?" said Jack, who was deeply interested.

"You may say what you like about civilization and all that. But, by Jove, if ever there is to be a valley of Jehoshaphat, I'll take my chance with the black nigger and not with the white robber and plunderer."

"Well," he continued, "you know all this couldn't go on. The bosses were getting suspicious, although they still had *cent per cent* for their money. And I was beginning to think of looking for another place, or making tracks for home, when one day I was caught in a thunderstorm, and I had to run for a Bushman's kraal. I was only in when down came deluge number two, to which old Noah's Deluge was but a sprinkling from a waterpot. I heard a whisper amongst the gins, with whom I was a prime favorite, because I gave them little bits of glass jewelry and little bells and such like childish things; and I heard them say: 'Tis the Ba-as!'"

They were shy and frightened, poor devils, but I could see how glad they were to see me. And, after a time, they volunteered to show me some of their ostrich farms and where they found their ivories. I went; and the more I saw, the more I wondered. Of course, everything was primitive and savage; but, by Jove, if the white man could put his hungry eyes on what I saw, he would exterminate every black man in Africa. I went home next day, for the distance was great, to find a curt dismissal before me for being absent from duty. I wasn't sorry. I went back to the tribes."

Dion stopped, as if thinking. Then, he resumed:

"Jack, I'm no saint, God knows; but, on my mother's soul, I acted with the strictest honor with these poor devils. I suppose, like all men, I have that devil's hunger of money in my heart; but, if I were going to judgment now, I do not hold a fraction dishonestly or unlawfully obtained. I showed these poor fellows the strict money value of their goods; I made them reorganize on a newer system their ostrich-farms; I made them store up in secret places their treasures of ivory; and—I showed them, but they were mighty slow to believe it, that the bits of glass from Birmingham were useless, and that their own bits of polished stone were of great value. They wouldn't believe me; and they wanted me to take some of these stones, which would have made me a half-a-millionaire. I refused them."

"Dion," said Jack enthusiastically, "you were always a brick."

"Did I lose?" continued Dion. "Not a bit! I went to the Cape, negotiated with other feather merchants, feeling my way cautiously. I put these poor devils on to a good market; and they repaid me nobly. And then—the white devil got into their hearts; and now, they are becoming mere white men, cunning, avaricious, treacherous, under the yellow curse. But they are loyal to me! In a radius of two hundred miles from here I am master. I command their loyality and their services. They would cheat and murder any other white man, if they were provoked by revenge or avarice. They would die for me. But I am not a rich man, thank God! I have this farm and these pretty things, which are valuable; and one thing more, which I shall show you!"

He went away; and, in the meantime, Annie came in to do some little service.

"I'm awfully sorry you weren't here, Annie," said Jack, "to hear the history of Dion's adventures. I must get him to tell you all again."

"He appears to be a little king around here," said Annie. "The moment the natives understood you were his brother, they wanted to besiege us with kindness."

"Weren't we lucky, Annie?" he cried, his eyes glowing with pleasure, although the bones around the sockets were painfully visible. "Dion will be here in a moment; and he'll be delighted."

Dion was delighted. He came back with a little paper box in his hand, which he opened. Annie moved away.

"Come here, Annie," he said. "We have no secrets from you."

He held up the box, and took out a large diamond. It was a bluish-white stone, the two colors blending and alternating as if the light of them was a liquid. Jack took it to examine.

"I would be afraid to tell you what this will be worth, when cut by a lapidary. I must say it was forced on my acceptance by one of the chiefs for some service which I thought trifling, but which he thought important. I objected, and explained fully the value of the stone. It was pathetic to see the old chief shaking his head, as he said in his own dialect:

"It is no use to me. I shall soon be with my fathers. It is no use to my tribe. The white man has come to stay. All will be his. Take it, while it is in my power to give. Some day, you will marry a white wife; and let it be her wedding portion."

Jack was turning it over in his thin frail hands, and holding it against the light. At Dion's last words he became very thoughtful, and poised the stone in his fingers.

"Dion!" he said, at length.

"Well, Jack?" said his brother.

"Dion!" said the dying boy, "what is nobly obtained, may be nobly bestowed."

"Certainly!" said Dion, astonished at his brother's solemnity.

"Then I shall make it our sister Annie's wedding portion," said the boy.

"If Annie will accept it as such," said Dion, looking at her questioningly.

And the tears welled into her eyes; but she did not say Nay!

CHAPTER XLIV.

A Farewell Sermon.

WHEN the old pastor turned back to his dining-room, after expelling forcibly the unfortunate man, who had intruded on his privacy to insult him, it may be said that the door closed on the most unhappy being on this planet. Full of disgust, self-shame, mortification, he threw himself into his armchair, and yielded himself tamely to the torrent of troubles that had suddenly rushed on him. The most acute of all his reflec-

tions was that he had been betrayed into an act of violence that degraded himself. He thought with all the poignancy of sorrow and shame of his niece's defection, of the estrangement of his parishioners, of his blindness and future desolation. But he cried out in the bitterness of his soul:

"I could have borne all, all; and conquered all. But to have locked my hand, my consecrated hand in the neck-cloth of a drunken peasant—oh!"

The following day, when Henry Liston came down, and told about the frightful murder of the preceding night, he was surprised at his pastor's indifference—still more surprised when the latter bade him take up his pen, and dictated to him the words in which he sent his resignation of the parish to his Bishop.

The following Sunday, he referred very briefly to the murder that had taken place. He spoke of it, as it reflected odium on the parish, and as the result of unbridled passion, or that thirst for revenge, which had come down to the people as an unhappy heirloom from their pagan ancestors. But he did not breathe a word about the unhappy man whose life was now in proximate danger on account of the crime. But when he had finished his allusions he did not turn in to resume the reading of the Mass; but he remained for some time in the same posture, his fingers clasped in front of his vestments, and the dark glasses, looking quite black in the gloom, staring down at the congregation.

After some minutes, as if he were trying to conquer his emotion, he said:

"And now I am about to introduce to your notice another topic, more painful to me than that to which I have alluded, and probably quite as painful to you. Since I became pastor of this parish twenty-five years ago, I have never allowed any infringement, or breach of the moral law to pass without due chastisement from this altar. I believed then, and I believe now, that there is no better way of checking vice than bringing public opinion to bear upon it; and thank God, so far at least, public opinion is on the side of God and Christian morality. What the near future may bring, God only knows. People tell me that things are changing, changing rapidly, changing terribly—that the old, deep, religious sense of the people is dying away; and that the law of God will not be reverenced in the future as in the past. However that may be," he said, raising his voice, and speaking

with the old sternness and determination, "I shall never cease to uphold the high standard of morality in my parish that was handed down from my predecessors; and to-day, which marks my last appearance on this altar, I hereby denounce and stigmatize in the strongest manner the conduct of one, who was closely connected with me by ties of flesh and blood, and whose departure from this parish took place under circumstances that have been the occasion of great scandal to the whole community. There may have been no sin in her action—nay, I'm sure there has been no sin. But we have to guard not only against sin, but against scandal; and those who are placed by education and otherwise above the crowd, are bound particularly to avoid everything that could be a rock of offence to their humbler and weaker brethren. I know, of course, the defence that has been made. I know it is said that my niece is a professional nurse, and bound to attend patients, high and low, rich and poor. I know also that her motives are the purest and holiest in sacrificing herself to accompany a dying boy to far-away Africa. But, whatever be thought of these arguments in medical circles, and whatever be the new-fangled principles that have come into being these last few years with what is called the progress of science and education, I have to consider the interests of my flock, which, at least as yet, has not abandoned the old Christian ideas of maiden modesty and prudence. Hence, I gave my niece the alternative of staying at home with me, or leaving me forever. I told her that the moment she left my parish under such circumstances, she ceased to be my niece. She took her choice. And," he said fiercely, "I have cut her image out of my heart forever. She shall never darken my door again. She shall never sit at my table. She shall never hear my voice. God knows, it is true I did look forward to the time when she might be a help and a comfort to me in my old age and blindness. The strongest of us will cling to some support in our darkness and descent towards the grave; and I was hoping that in my darkness and sorrow, I would have some one near me to help me to spend the lonely and sorrowful hours of a blind old age. That is not to be. So God has permitted; so she has decided. But, as I have said, I cast her away from me forever. With the strangers she has cast her lot; and her lot shall be with the stranger forever. But when I am gone, let no man say, I spared my own flesh and

blood, when the law of God and the welfare of the people required it."

Here again he paused; and there was the deepest silence in the church, except for the sobbing of the women, who swayed themselves to and fro, under the tragic solemnity of the scene, and who broke into a loud wailing, when the priest's voice faltered as he said: "The strongest of us will cling to some support in our darkness and descent toward the grave." The men looked down, fingering their hats, but their faces were set and pale with emotion.

"And now," said the parish priest, in a softer voice, "I have to announce to you that I am no longer your pastor. I have sent in my resignation to your bishop, and he has accepted it. I had hoped," he continued, not noticing the increased emotion of the people, "to remain your pastor to the end, because there is a certain human pride or vanity in dying with the honors of one's profession and in harness. But, an accident, locked up in my breast, that occurred this last week has precipitated matters, and next Sunday, the new parish priest of Doonvarragh, Lackagh, and Athboy will address you from this altar. Hence, my words to-day are my last words to you. For twenty-five years I have tried to serve God and you, imperfectly and feebly, I know, but yet, I think, with honesty and sincerity. I can say with St. Paul, that 'I did not covet your gold or silver.' Probably, you thought I was often exacting about dues; but it wasn't for myself, but because I believed it was a duty I had to discharge. To-day, if my debts were paid, I would not be worth one shilling. In other things, too, you thought me hard; but it was the hardness of the father that seeks the welfare of his child, and puts his eternal salvation before everything else. Hence, I know that I was neither loved nor liked in this parish—"

"You were, you were, yer reverence," cried a woman passionately sobbing, "but you didn't know the people. You kep' away from 'em; but they loved you in their heart of hearts."

"An' 'tis God Almighty's truth that the woman is afther spakin'," said a farmer, standing up, although his voice shook with the unusual experience of having spoken in a church.

A deep murmur of approbation and sympathy ran through the congregation at these words. It was an inarticulate, but eloquent declaration of love and loyalty that a king might envy.

It touched the strong man at the altar so keenly that his whole frame shook with emotion, and his trembling hand went fumbling beneath the chasuble for his handkerchief. And when he took out the old red handkerchief, and lifting up the black glasses, wiped those eyes where the light of Heaven would never shine again, a low, long wail of anguish rose up from the dense mass of people, and many a heartfelt and burning word in Irish reached the ears of the weeping priest.

It was fully five minutes before he could master his emotion, or subdue theirs. Then he said hastily hiding his hands beneath his chasuble:

"There! There! I did not expect this. But what's done can't be undone now. But you have unmanned me; and I must now refrain from saying all that I wanted to say. But it was briefly this! I felt all along that I belonged to a past generation; and that all my thoughts and dreams were out of place now. I thought I belonged to the time when the people were tender and true, were kindly and honorable towards each other, and had a deep love in their hearts for God and Ireland. All my own love and hope and ambition were centred in these two words, To do God's work, however imperfectly, to serve Ireland, however unworthily, here was my ambition, here was my reward! Then I thought, perhaps unwisely, that the new generation which had arisen did not understand these things—that there was more selfishness, more cunning, more treachery in these days than in the days that are gone. But, somehow, little glimpses into the lives of the people, from time to time, made me suspect that perhaps I misunderstood them; and to-day, as I am leaving you, I most humbly ask your pardon, and that of Almighty God, if I have formed a wrong judgment about you. But all that is gone. And in saying farewell to you, believe me that I carry with me a consolation that I never expected to possess, and that will be a staff and support to my tottering feet in the way I have yet to tread. And all that I will ask of you in return is, to forget, as far as you can, my own failings whilst I was here, and to be merciful to my memory when I'm dead!"

The acute agony of the people had died away; but there was a deep murmur of prayer and praise, when the priest turned around, and felt his way to the end of the altar.

When he came forth from the sacristy after his Thanksgiving,

the whole congregation were on their knees before him; and the acolyte, who held his hand and led him, had to pick his way through a narrow avenue to the gate. The old priest knew by the instinct of the blind that he was passing through a crowd; and he made the sign of the cross over them as he went. But he hardly recognized the dimensions of the multitude, until he reached the gate, and heard the noise of the people standing up, and the tumult of exclamation that followed him as he passed down the road to where his horse was standing. Just as he was mounting his car, he felt his coat-tails plucked gently; and, stooping down, he caught the tiny hand of a little child.

"Father," said she, in her childish way, "won't you come back any more?"

"Who is this?" he said. "Whom have I got here?"

"I'm Eileen Hogan—'Chatterbox' you know!"

It was one of his school favorites, whom he had christened with that name.

He gently stroked the fair hair of the child, and passed his hand over her soft cheek.

"No! Eily," he said. "But maybe you'll come to see me. Good-bye! and be a good girl!"

He mounted his car and drove away.

Mrs. Duggan was not in the habit of going to first Mass to Doonvarragh. She found it easier to attend the ten o'clock Mass at Athboy, which was equidistant from her house. She was not present, therefore, at the scene just described, which took place in Doonvarragh chapel; but she heard of it, and in the newly-found enthusiasm of the people, it lost nothing in the recital. And, amidst her own profound sorrow and shame, she could not help feeling a little pride in her own loyalty to her pastor, and the way in which her opinions had now been vindicated.

"Many and many a time I tould ye, ye were wrong—out an' out; but ye wouldn't listen to me. Wid yere ejucation, an' yere dress, an' yere style, ye think ye know more than Almighty God Himself, Glory be to His Holy Name! But, whin the throuble comes, thin ye opens yere eyes, or rather they're opened for ye! Oh, *mavrone!* if that poor bhoy had only been said and led by his prieshts, he'd have a different shtory to tell to-day. But, sure,

no wan, from the beginnin' of the wurrld till now ever knew luck nor grace attindin' anywan, that wint agin their prieshts."

There was no reply. There never was a reply to any outburst of honest eloquence on the part of the Irish *vanithees*. They did not reason, nor argue, nor debate. They *decreed*. And there was no appeal.

Suddenly, a new idea flashed across the mind of the brave old woman. They had told her that her parish priest was going away. Perhaps, she would never see him again, never have the chance of telling how faithful and loyal she was amidst all changes and vicissitudes. She instantly gave orders to have the horse and cart brought out again, demanded a new cap, freshly-quilted and frilled, and put on the great cloth cloak with the satin hood, which was the ornament and glory of Irish womanhood, and which not only lasted a lifetime, but was often passed down from generation to generation. Thus attired, she drove down to the parish priest's house with one of her boys, and entered the presbytery grounds.

The old priest, in his cassock, was walking up and down in the sunshine, along the graveled path that lay by the southern walls of his house. He was thinking of many things, pondering many things in his old, syllogistic fashion, wondering, most of all, whether he had not been laboring all his life under the mistake that Law is the finality of Being, and that he had never discerned that there may be something higher than Law, or a Law beyond Law, and that is Love! He had never seemed to doubt before that rigid, inexorable Law was the governing Power of the Universe; and that it was only mute and unquestioning obedience to its behests that saved the Universe and the souls of men from irreparable ruin.

He would as soon have doubted the conclusions of a proposition in Euclid, or a formal syllogism, as this. It was his Faith—the cardinal principle of his life; and he had always prided himself on the strict and unexceptional manner in which he had acted on the principle. It was the bulwark of the Church and State and people. Remove that, or tamper with it; and down comes everything in hopeless and irretrievable ruin. But now something higher than mere reason told him that throughout the vast universe there was a something higher and holier than law—or rather that the highest of all laws—the Supreme

Excellence was Love. That murmur amongst the people at Mass; that bold expression of unlettered peasants, when they told him he was utterly mistaken; and his own tears—were the eloquent defenders of the sublime thesis that "Love is Creation's Final Law." And then, by a logical, but painful transition, he suddenly asked himself—After all, was Annie's right? Was her act of self-immolation, too, although it seemed to him to transgress the laws of propriety, still in perfect consonance with the higher decrees, which in the name of humanity, had been confirmed and consecrated by common consent?

It was whilst he was thus agitated, that he heard the sound of the heavy cart-wheels crunching the gravel before the door, and his old housekeeper immediately after announcing to him that Mrs. Duggan was waiting to see him.

She hadn't seen her parish priest for some months; and she was much shocked at the alteration in his appearance, and deeply touched when she saw him groping his way in utter darkness.

"Wisha, yer reverence," she said, "you will forgive me callin' on you in yer throuble; but sure I hard all about your sermon this mornin'—and are you goin' to lave us?"

"Sit down, Mrs. Duggan," he said, extending his hand blindly to her, "it is good of you to come and see me; and you having such a weight of trouble on yourself."

"Well, sure, welcome be the will of God," she said. "It is a sore, hard thrial enough for me in me old age. But sure, nothin' betther could come from the dhrinkin' and the fightin' an' the card-playin'. An' all that was bad enough, if he hadn't turned agin his prieshts."

The priest said nothing; but waited.

"An' is it thrue, yer reverence, that you're goin' away from us?"

"'Tis, Mrs. Duggan," he said. "You see I am old and now I'm run blind; and 'tis a big parish, and I wouldn't feel easy in my conscience to keep it, when I couldn't do all that I ought to do for the people."

"Wisha, thin, yer reverence will forgive me for sayin' it; but the people wor sayin' couldn't his reverence get another curate, and resht himself?"

"I'm afraid not," he said. "The parish is large, but the population is much lessened by emigration. The place wouldn't support three priests."

"But sure the people, yer reverence, av you only axed them or put up your finger, 'ud incrase their jues, and give all you want."

He shook his head mournfully. He was afraid to deny it now, because it would take away the beautiful impressions left on his memory since the morning. But it was too late.

"It is too late now to think of it," he said. "Tell me about your own trouble."

"There isn't much to tell, yer reverence," she replied. "We have done all in our power for this misfortunate bhoy; but I'm afraid 'tis no use. Everythin' is agin him; and he'll give no help himself."

"Why doesn't he tell his solicitor all he knows," said the priest, "and why doesn't he protest his innocence?"

"Maybe he can't," said the poor mother, lifting up her hands and letting them fall in her lap. "Maybe he can't; and he knows 'tis no use!"

"He was remanded last Thursday?" said the priest, "Was he not?"

"He was, yer reverence, and taken up to Cork Gaol; an' he'll be brought down nixt Thursday with the handcuffs on him, and the whole wurruld lookin' at him."

The thought of the boy handcuffed as a spectacle to the world was too much for her, and she broke into a fit of weeping.

He let her alone, until she calmed herself, and again asked:

"Will there be any new, any additional evidence against him, do you think?"

"Wisha, we don't know, yer reverence," she replied. "I'm tould the police are scourin' the counthry right an' left, and axin' all kinds of questions about the poor bhoy. An' there he is, not a word out of him. He won't say Iss, Aye, or No, to any question he's axed. All he'll say is, 'I'll be hanged, an' I deserved it.'"

"That's very bad," said the priest, thoughtfully. "He is sinking into despair. Is there anything new discovered?"

"Nothin', as I tould yer reverence. But they say the police wor down at the ould castle all day on Saturday. And there's no knowing what these haythens may swear, if they are paid for it."

"Many and many a time I warned the people against the

gipsies," he said in his old tone of complaint; he suddenly stopped. Complaints and recriminations were no more for him.

"Thrue for your reverence," said the old woman, catching the word. "But the people had their own way; and much good has it done them."

After another long pause, he said:

"I suppose he'll be committed now to the Summer Assizes. Or, they may remand him again and again. But I wish the boy would break silence. It would help to establish his innocence."

"And maybe your reverence thinks that he is innocent—that he never done the deed?" she cried, with awakened hope.

"Do you mean Dick?" he said.

"Ave coorse, I do, yer reverence. 'Tis of Dick I'm talkin'."

"Dick no more murdered Ned Kerins than I did," said the priest. "And *God will prove his innocence to the world,* as you'll see."

"Oh thin, may the Almighty God power his blessings down on you every day you live," said the poor woman, from whose heart a mighty load was now lifted. "Sure I don't care what happens now, so long as he hasn't the sin of murder on his sowl. Let 'em hang and quarter him if they likes. Sure many an innocent man was hanged in Ireland before. So long as I know that he didn't sind that misfortunate man to judgment with his sin on his sowl."

"But," said the priest solemnly, not heeding her words, "you mustn't breathe to man or mortal what I've said to you. The officers of the law are clever; and they would block every effort on your son's behalf if they knew them. So you must promise me now that what has happened here this afternoon will be as secret as the grave."

"You may depind on me, yer reverence," she said.

"The life of your son depends on your silence," he repeated.

"Oh thin, oh thin, oh thin," she cried, kissing the priest's hand in an ecstasy of gratitude, "may the Lord forgive him and thim who didn't know what kind of priesht they had, till they lost him."

"Mind," he said, "I didn't say that I, but God would save your son. And remember, God is only moved by prayer; and above all, by a mother's prayers."

CHAPTER XLV.

The Moonlight Shroud.

WHEN Annie O'Farrell came out from the sick-chamber after the strange scene with the two brothers, she felt that the great hour of her life had come, and that all her own happiness, as well as that of others, depended on her choice. She was quite aware all along that she was not indifferent to the brave young fellow, who had often amused her by his quaintness and candor in the days of their tuition; and she also felt that she could no longer look upon him as in his pupilage, but as one who commanded respect and affection from an innate nobility of character, which had been developed under strange and untoward circumstances. The sense of dependence on her, too, which both young men manifested, seemed to give them claims which easily developed into the highest that a girl can give or have; and hence, the transition was so easy from protection to affection, from respect to love, that when the final proposal was made so simply, so delicately, so honorably, she could not help feeling gratified and pleased at this last and highest mark of respect that the young can pay to each other. But then—a fatal obstacle to her union with Dion rose up darkly and threateningly before her. She was a Catholic; and he—? She had made great sacrifices for these boys; but this she could not make. She had trampled on human opinion without scruple; but this was something more.

It was in such perplexity Dion found her some time after their interview in his brother's sick chamber. She was standing near one of the fountains, looking into it with a mind preoccupied with doubt. She did not hear Dion approach on the thick grass. It was his shadow cast across the water that trembled in the fountain she first saw. She started and turned, and a faint blush covered her face.

"You forgot this, Annie," said the young man, holding out the little box in which the diamond lay. "It is yours!"

"Dion," said she, "I can't take it. Indeed, I can't!"

"Why, what's the matter, Annie?" he said, in surprise, "I gave it to you. Have Jack and I been blundering badly?"

"No! no!" she said hastily. "You meant everything that was kind. But I fear, Dion, this is a thing that cannot be."

"Well, all that depends on yourself, Annie," he said, in a manly way. "I suppose we could have done things more delicately. I see now we were abrupt. But Jack had set his heart on this matter; and you must have known, Annie, what my feelings were this long time."

Annie hung down her head. She felt somehow that it was from herself the apology was due.

"I can see," Dion went on, "that there was a certain indelicacy in forcing the subject on you, because, I suppose, you feel a certain want of protection away so far from home and friends. But, somehow, you know, Annie, you had become one of ourselves—"

"Dion, don't!" said Annie crying. "You and Jack have been everything that was kind and good; but where is the use? Let me put it plainly to you. I am a Roman Catholic, and I cannot marry anyone outside my own faith."

"But I am of your faith," said Dion. "You are my religion, because you represent all that is good and noble and honorable; and I don't want any religion but that."

"If I am all that you think I am," she said gravely, "it is because of my religion."

"Well, then," he said, "your religion is mine. Look here, Annie. When I came up from civilization, from town and cities, I had little faith in God or man left in my heart. But, when I began to understand these poor savages here around, whatever little faith I had revived. Because I said to myself, 'Look now at these poor fellows! They have no education, no books, no schools; and yet they have a code of morals and honor that equals those of advanced peoples; and what is more, they act on it. They are honest, sober, self-denying, abstemious, chaste, obedient. Surely,' I said, 'there must be some Being who implanted such virtues in their hearts.' And the savage taught me to see God. Then you came and I saw something more. No, Annie, I am far from being an irreligious man. All that is holy, all that is pure, all that is noble, in the world, I worship in you. That's my religion! And if there be anything more required, you shall be my priestess; and your people shall be my people, and your God, my God!"

"You are a good man, Dion," she said. "But I want you to know that behind me *is* Truth. Can you accept the Truth, when it is shown to you?"

"Certainly," he said. "And now, Annie, there's no time to lose. I know it would make Jack happier if he knew—if he saw us married before he closes his eyes in death. Shall I tell him all?"

"Yes!" she said. "I should like to make poor Jack happy."

"Then," said Dion, "I'll lose no time. I know where there's a *Padre,* a good old Irishman, too! He is a hundred miles off; but one of my men can have him here in two or three days. You tell him everything, and just say, that I and Jack are in your hands, and let him square up everything at once. You know I'm no great hand at praying and all that kind of thing. But you'll do it all for me—won't you, Annie?"

And Annie had to smile at the simplicity of this big boy—who was just as buoyant and candid as he was when many years ago she cuffed him at his Latin lessons.

The evening of their marriage, they sat out on the veranda in front of the house, watching the play of the fountains on the still warm air—the long thread of water that shot from the pipes beneath, and then seemed to foliate itself in many-tinted leaves, which fell, drop by drop, or petal by petal, into the foaming basin beneath. The air was light and buoyant, yet filled with a thousand fragrant odors from flower and bush and shrub; and there was an exquisite stillness all round, unbroken by cry of bird or shriek of beast. There was no sound but the tinkling of the drops of crystal that fell, like musical bells, on the silence all around.

Jack Wycherly, shriven and anointed, lay in his hammock near the ground; Dion and Annie sat near him; and the Padre was at the other side, joining now and again in the general conversation. Although the occasion was a festive one, there was an air of sadness and subdued melancholy over the group, because they felt that the frail life in their midst was ebbing slowly away, and the shadow of death was upon them. Yet, not one of them could say that he was unhappy, least of all the poor lad, whose very consciousness of the near approach of death seemed to place him beyond human sorrow, and to lift him into new spaces of more spiritual and ethereal being.

The festivities of the day were over, as they thought. Everything that could be done for the natives in Dion's employ-

ment, and in the immediate vicinity, to make the day remarkable, and one to be placed forever in their memory, had been effected by the noiseless benevolence of their master; and they had scattered to their rooms in the vicinity, or down to their kraals near the river, glutted with the happiness of children, who never care to see beyond the present.

The sun had set in a cloudless sky, and the big moon came up from behind the valley; and the four figures on the veranda never stirred. Two were drinking in the perfect happiness of their union, and whispering to each other the nameless nothings that are interesting to them and to no one else besides; one was buried in his own thoughts—of his far-off country, of his solitude, of his work. And one was quite still, counting his heartbeats and measuring his breathing, and gazing with greater love than a brother's on the happiness he had been the unconscious instrument of creating.

Whilst all was perfectly still and lovely, there seemed to start suddenly from the ground a group of native men and women, who approached gently and with an air of apology in their movements, and formed themselves into a dusky circle around the group on the veranda. Then, one beat gently and slowly with his fingers a flat drum that he held; and, in a florid recitation, he told of the grandeur and the greatness of their master. When he had done, another arose, stepped forward from the throng, and in a similar recitative recounted the many favors the black man had received from their white brother—the little gifts, the wise advice, the guardianship and protection he had always extended to them. Then, a young girl, the fairest of their tribe, stepped forward, clothed in white to her ankles; and bringing in her arms a basket such as is woven by the natives out of pampas-grass and reeds, she knelt down, and kissing Annie's feet with a gesture of absolute humility and subjection, she placed the basket full of the richest flowers, in Annie's lap. She raised herself, and made a profound inclination to the young "white queen," when Annie, touched by all this affection and love on the part of the poor natives, stood up, and throwing her arms around the girl's neck she kissed her on both cheeks. The native curtseyed again, and went back beaming with happiness to her people, who were wild with joy at the honor paid one of their tribe.

"Annie," said Jack, who was watching the whole proceeding

with great interest, and who now took his sister's hand in his own, "that was beautiful. It was so like you. Do you know that I feel very happy now? In fact, I do not think I was ever so happy in my whole life. I feel quite light, as if I were going to fly. Wasn't it lucky, Annie, for us all that we got away from that murky, misty country and came here to find Dion and —such a scene as this? Oh, yes! I'm awfully happy. I never thought I could be so happy before. But, hist! the natives are singing."

The whole tribe were singing in a low tone, like the murmur of a far-off sea. They were singing again the praises of their chief and the white queen. They were telling how she came amongst them, as the moon comes out of a cloud by night to enlighten them and throw the cold, pure rays of unselfish love into their kraals and cabins. They told how she nursed their babes and their sick; how she had no dread of fevers, or diphtheria, and how the dreaded pneumonia, caused by the sand-storms of their hills, fled at her approach. They told how she even nursed the lepers, and refused to accept their warnings of the dread disease; and every strophe ended with a Hail! or Hallelujah! to the great white queen, who was sent across the seas by the Spirit-Ruler of the universe to lift the black man from death and the deep pit.

The low, murmured monotone, accompanied by the sound of the falling waters, seemed to lull the listeners on the veranda into a kind of half-wakeful sleep. The priest was the first to rise; and, casting a careless glance at the hammock where Jack was lying, he started and looked closer. Then, he went over, and whispered something to Dion; and all gathered around the hammock.

Yes! There was no mistaking the peace that slept on the brow of the boy—a peace, unlike that of happiness, or sleep, or anything else that is holy and gentle in the living. It is the peace that cannot be lifted or broken or banished for evermore, by sigh or pain, or tear, or aught else that wrings the soul, and contorts the features of the living. Jack Wycherly was dead! dead in his hammock on the dark veranda with its wreaths of fragrant creepers down there in the South-African Valley. But in some way, the golden moon had come round in its circuit, and evading the trellised creepers and the pillars, it flooded with light the whole length of the hammock where the dead boy lay, and

wrapped him in its own silver shroud of pure white beams from the depths of the African skies. His eyes were still wide open, and seemed to be gazing afar like the sightless eyes of a poet or a seer; and his lips were parted, as if they were still uttering the benediction on his beloved sister, that was his loving valedictory and farewell to life. One dead hand fell over the side of his hammock and trailed along the floor of the veranda; and the other lay dead across the heart that was now stilled forever. But the moon shone steadily on the white figure, and seemed reluctant to remove her pearly shroud of pure, white light from the couch of the dead boy.

"Annie, Jack is dead!" said Dion, after he had bent down and scrutinized the still face. And then he went away, sobbing piteously.

After a time, Annie beckoned to the chiefs of the natives to come nearer; and when she had shown them the dead boy, she bade them dismiss to their homes all the tribe, except the immediate servants of the household. These latter gathered into the veranda, a silent and reverential group, awaiting orders, and looking on with frightened faces, as if the sight of a white man dead had some nameless terror for them. The others glided silently away into the shadows created by the moonlight; but all night long, the sound of wailing, like the Celtic *caoine*, came up from the valley, and filled the night with melancholy music; and the howl of the jackal and the jaguar came mournfully across the veldt, a weird accompaniment to human mourning.

A few days later, the skeleton of the boy, with his chest empty of life-breathing lungs, was deposited deep in the sand and loam in a retired spot of the garden, which his brother had reclaimed from Nature. Still later, a stately marble mausoleum was erected over the grave; and still later, Dion, about to bid farewell forever to African skies and plains, gathered around the place a picked troop of native chieftains, and solemnly entrusted that grave and the sacred dust it contained to their keeping. He knew well the trust would be kept; for his last words to the good Padre, when he was leaving, were:

"Father, by all means, make Christians of these poor heathens; but, for God's sake, *don't civilize them.*"

[TO BE CONTINUED.]

P. A. SHEEHAN.

Doneraile, Ireland.

Analecta.

ACTA PII PP. X.

Approbantur et Confirmantur Novae Constitutiones Ordinis Fratrum Minorum S. Francisci Capuccinorum.

PIUS PP. X.

Ad perpetuam rei memoriam.—Vicarium Pastoris aeterni munus, divinae Providentiae nutu, quamquam nullo Nostro merito, gerentes, probe intelligimus Nostrum esse, cum dominicum gregem universum diligenter veritatis gratiaeque nutrire pabulo, tum praecipuo fovere studio eam gregis electam partem, quae in Religiosorum Ordinibus consistit. Iamvero, ut decessoris Nostri Gregorii XVI verbis utamur, " ex multis religiosis Familiis, quae paterni Nostri animi merentur curam, inclytus profecto Fratrum Minorum S. Francisci Capuccinorum Ordo postulat atque efflagitat, ut in illius commodum procurandum ac splendorem tuendum omnem Nostram operam conferamus; ex quo quam plurimi semper prodiere viri, doctrina, religione, pietate, sanctitate, litteris vel maxime praestantes, et de catholica Ecclesia, deque hac Apostolica Sede tot sane nominibus optime meriti ".[1] Equidem hunc Ordinem,

[1] Litt. *In sublimi*, 16 Mart. 1838.

ut alius Decessor illustris ait, "dum in minoribus essemus, ea qua par erat veneratione prosequebamur; in hac vero sacrosancti Apostolatus specula constituti, maioribus apostolicae Nostrae charitatis benignitatisque testimoniis complecti gestimus, considerantes maxime, quanta et quam luculenta christianae pietatis et perfectionis exempla, cum sacrarum doctrinarum splendore atque aeterna animarum salute coniuncta, ab initio in catholica Ecclesia ita in dies proferant religiosissimi illius Ordinis alumni, ut nihil orthodoxos acatholicosque vicissim vehementius perstringat, et ad saniorem mentem reducat, quam celeberrimi Instituti inita cum austerioris vitae sanctimonia ratio, et christianarum virtutum semita, prius per eosdem alumnos quam diutissime trita, deinde aliis exemplo et verbo indicata".[2] Huius benevolentiae charitatisque Nostrae erga Franciscales Capulatos profitendae datur nunc Nobis libentibus occasio, cum constitutiones Ordinis, iussu Nostro in generalibus comitiis accurate recognitas, easque novis Ecclesiae legibus institutisque atque his temporibus congruenter emendatas, dilectus filius Pacificus a Seiano, Minister generalis, Nobis exhibuit. Qua quidem in re id servari iussimus, quod Leo XIII fel. rec. edixerat: "Illud est munus pietatis huius maternae (Ecclesiae) maxime proprium, accommodare sapienter leges, quoad fieri potest, ad tempora, ad mores, et in praecipiendo exigendoque summa semper aequitate uti. Atque huiusmodi consuetudine charitatis simul et sapientiae efficitur, ut immutabilitatem doctrinae absolutam et sempiternam cum prudenti disciplinae varietate Ecclesia coniungat".[3] Confecto igitur, quod dilectis filiis mandavimus negotium, Nos et gaudemus Nobis et praeclaro Capulatorum Ordini gratulamur vehementer; praesertim quia hoc opere videmus opportune cautum, ut Assisiensis Patriarchae spiritum Sodales integrum custodiant, maximeque ad *rigidam innocentiam, altas magnificasque virtutes quibus ille ad miraculum eluxerat,*[4] animose ac severe imitandas excitentur: quae qui-

[2] Benedict. XIV, Litt. *Inclytum*, 2 Mart. 1743.

[3] Constit. *Misericors Dei Filius.*

[4] Constit. *Felicitate quadam.*

dem huius Franciscani Instituti propria quaedam est et peculiaris laus. Ita Fratres Capulatos non uno successionis iure legitimos S. Francisci heredes et filios, veros Fratres Franciscales, proprii nominis Fratres Minores dicimus et habemus et ab omnibus haberi volumus, quales semper Romani Pontifices ipsos habuerunt. Neque enim quisquam in dubium vocaverit, Capulatorum Familiam usque ab initio fuisse et esse Fratrum Minorum Ordinem eodem prorsus iure ac geminas alias Franciscalium Familias; ipsiusque caput, non secus ac ceteros Fratrum Minorum summos antistites, vere dici et esse generalem Ministrum, eumdemque pro suis fratribus successorem S. Francisci legitimum: quandoquidem constat, huius Familiae propaginem cum stirpe Seraphici Patris aptam omni tempore connexamque fuisse. Ergo, quod Urbanus VIII affirmavit, Minores Capulatos *ex vera et numquam intermissa S. Francisci linea originem trahentes, semper sine aliqua interruptione Seraphicae Regulae continuasse observantiam,*[5] hoc sane de iis praedicari hodieque debet. Quare legitimum eorum Instituti disciplinaeque ius libenter Nos agnoscimus et ratum habemus. Optabile vero est, ut quam diximus esse propriam ipsorum notam, imitationem scilicet severiorem quamdam Francisci Patris, eam perpetuo incorruptam retineant: propterea perseverent, cum summa ergo Apostolicam hanc Sedem obedientia et fide, summum evangelicae paupertatis ac perfectionis cultum studiumque coniungere. Huc admodum spectare constitutiones rite recognitas et emendatas Ordinis cernimus: quarum quidem approbationem Nobismet ipsis reservavimus. Itaque, nonnullis venerabilibus Fratribus Nostris S. R. E. Cardinalibus in consilium adhibitis, Nos, motu proprio et certa scientia, de Apostolicae potestatis plenitudine, harum vi litterarum, Fratrum Minorum S. Francisci Capuccinorum constitutiones tum latino tum italico sermone perscriptas cum omnibus et singulis quae continent, in perpetuum approbamus et confirmamus, approbatasque et confirmatas declaramus, praecipientes universis et singulis ex ea Familia Fratribus, ut easdem habeant tamquam propria statuta, quibus

[5] Litt. *Salvatoris*, 28 Iun. 1627.

in omnibus rebus obtemperare debeant.—Praesentes vero litteras et quaecumque in ipsis habentur nullo unquam tempore de subreptionis, aut obreptionis, sive intentionis Nostrae vitio, aliove quovis defectu notari vel impugnari posse: sed semper validas et in suo robore fore et esse, atque ab omnibus cuiusvis gradus et praeeminentiae inviolabiliter in iudicio et extra observari debere, decernimus, irritum quoque et inane, si secus super his a quoquam, quavis auctoritate vel praetextu, scienter vel ignoranter contigerit attentari, declarantes: contrariis non obstantibus quibuscumque etiam speciali mentione dignis: quibus omnibus ex plenitudine potestatis, certa scientia et motu proprio quoad praemissa expresse derogamus et derogatum esse declaramus, mandantes praesertim, ut ea, quae de electionibus in his constitutionibus capite octavo sancita sunt, inviolate serventur in omnibus Ordinis Provinciis, sublatis quibuscumque privilegiis, sive personis sive Provinciis hac super re ab Apostolica Sede concessis.

Datum Romae apud S. Petrum sub anulo Piscatoris, die VIII Septembris MCMIX, in festo Nativitatis Deiparae, Pontificatus Nostri anno septimo.

PIUS PP. X.

SACRA CONGREGATIO DE RELIGIOSIS.

I.

DECLARATIONES CIRCA ARTICULUM SEXTUM DECRETI "AUCTIS ADMODUM" EDITI DIE IV NOVEMBRIS MDCCCXCIII.

In articulo sexto decreti *Auctis admodum,* editi a sa. me. Leone XIII, inter alia, haec statuuntur: "Professi tum votorum solemnium tum simplicium ab Ordinariis locorum ad sacros Ordines non admittantur, nisi, praeter alia a iure statuta, testimoniales litteras exhibeant, quod saltem per annum sacrae theologiae operam dederint, si agatur de subdiaconatu; ad minus per biennium, si de diaconatu; et quoad presbyteratum, saltem per triennium, praemisso tamen regulari aliorum studiorum curriculo."

Porro circa genuinum sensum huius articuli, varia dubia

sacrae Congregationi negotiis Religiosorum Sodalium praepositae exhibita sunt, quae ad sequentia capita reduci possunt:

I. Utrum Superiores Ordinum vel Institutorum religiosorum praefatas testimoniales litteras licite dare, et Ordinarii seu Episcopi licite acceptare possint, si anni de quibus agitur non fuerint completi, seu non vere academici vereque scholares, sed potius abbreviati, non quidem ex incuria, sed quia vel omissae fuerunt vacationes, vel horae lectionibus in schola tradendis multiplicatae, vel alia quacumque de causa?

II. Utrum studentes, expleto unius, duorum vel trium respective annorum curriculo theologico, possint statim ad subdiaconatum vel diaconatum vel presbyteratum item respective promoveri, ideoque inceptis vacationibus, in fine anni scholastici dari solitis, quin circulum duodecim mensium complere teneantur?

III. Utrum iidem studentes, triennio theologico rite completo, teneantur adhuc per alium annum, seu per quartum annum scholasticum, theologicis studiis in scholis incumbere?

IV. Utrum verba eiusdem decreti *Auctis admodum:* " praemisso tamen regulari aliorum studiorum curriculo " respiciant tantum philosophica seu lycaealia studia, vel etiam gymnasialia seu humaniorum litterarum, imo primariam etiam institutionem?

V. Utrum studia philosophica seu lycaealia, humaniorum litterarum seu gymnasialia, et primaria necessario ante ingressum in novitiatum ex integro peragi debeant?

VI. Utrum praefata studia, non publice in scholis rite ordinatis, sed privatim peracta, valorem habeant legalem, seu qui sufficiat ad licite dandas et licite acceptandas litteras testimoniales ad sacros Ordines?

VII. Utrum ad valorem legalem studiorum theologicorum, philosophicorum seu lycaealium, et humaniorum litterarum seu gymnasialium sufficiat disciplinae principalis seu theologiae, philosophiae et linguae latinae peritia, vel potius requiratur, ut in unaquaque schola tradantur etiam disciplinae accessoriae, iuxta normam in bene ordinatis Seminariis regionis vigentem et saltem in substantialibus servandam?

VIII. Utrum et quanam ratione in litteris testimonialibus ad sacros Ordines authentice constare debeat de peractis ex integro, tum curriculo seu curriculis theologicis, tum philosophicis seu lycaealibus, et humaniorum litterarum seu gymnasialibus studiis, ut praefatae litterae licite dari possint a Superioribus, et licite acceptari ab Ordinariis seu Episcopis?

Et sacra eadem Congregatio, de speciali mandato sanctissimi Domini nostri divina providentia Pii Papae X, respondet prout sequitur:

Ad I. *Negative* in omnibus; et quaelibet abbreviatio studiorum abusiva omnino habenda est, et penitus illicita.

Ad II. *Affirmative,* dummodo tamen complexus trium huiusmodi annorum saltem triginta tres menses integros comprehendat.

Ad III. *Affirmative,* ideoque complexus quadrienni theologici, computatis vacationibus seu feriis, quadraginta quinque menses integros comprehendere necesse est.

Ad IV. Respiciunt et philosophica seu lycaealia, et humaniorum litterarum seu gymnasialia, et primaria studia. Ideoque haud legalia habenda sunt theologica studia, si alumnus cursum philosophicum seu lycaealem rite non expleverit; neque legalia erunt philosophica seu lycaealia studia, si alumnus humaniorum litterarum seu gymnasiale curriculum minime compleverit; neque valorem habebit humaniorum litterarum seu gymnasiale studium, si alumnus per primariam institutionem rite habitam minime praeparatus fuerit. Porro ad legitimum transitum de scholis primariis ad gymnasiales, de gymnasialibus ad lycaeales, de lycaealibus ad theologicas, requiritur testimonium de bene superato periculo seu examine, a Moderatoribus respectivarum scholarum in forma authentica obtentum; quod si gravi aliqua de causa haberi nequeat, suppleri potest per speciale examen, coram peritis magistris subeundum ante transitum ad superiorem gradum seu scholam.

Ad V. *Negative* quoad studia philosophica seu lycaealia; *affirmative* quoad primaria et gymnasialia seu humaniorum litterarum. In casibus tamen specialibus, accedentibus gravibus causis, permitti potest, ut ad novitiatum inter clericos admit-

tatur, qui annum quartum gymnasialem seu humaniorum litterarum rite expleverit, dummodo: (*a*) decimum quintum aetatis annum excesserit; (*b*) statim post novitiatum, et antequam ad studium philosophicum seu lycaeale adscendat, integrum curriculum omnium studiorum humaniorum litterarum seu gymnasialium in scholis domesticis vel aliis rite ordinatis compleat; (*c*) et finale periculum bene superet. Quod si agatur de ingressu in novitiatum anno quarto non expleto, recurrendum ad Sanctam Sedem.

Ad VI. *Negative.* In casibus tamen extraordinariis, qui respiciunt particularem aliquem alumnum tantum, qui diligenter studiis incubuit, et in periculo seu examine idoneus inventus fuerit, recurrendum ad sacram Congregationem pro convalidatione, exhibita iurata fide examinatorum, et de tempore transacto in studio privatim peracto et de bene superato periculo; nisi res sit, non de omnibus disciplinis unius anni scholaris, sed de una tantum vel altera disciplina accessoria, gravi de causa a particulari aliquo alumno privatim exculta; tunc enim, praehabita iurata fide examinatorum, ut supra, convalidatio dari poterit a Superiore generali, accedente voto deliberativo sui Consilii.

Ad VII. *Negative* ad primam partem, *Affirmative* ad secundam.

Ad VIII. Superiores in litteris testimonialibus, expressis verbis, sequentia declarare debent et testari: 1.° *quoad curriculum theologicum,* candidatum a tali anno, mense et die, ad talem usque annum, mensem et diem, et in tali schola studiis theologicis ad sacrum Ordinem, ad quem praesentatur, necessariis rite incubuisse, et in finali periculo seu examine idoneum inventum fuisse; 2.° *quoad inferiora studia, eidem curriculo praemittenda:* (*a*) eundem candidatum, rite peractis primariae institutionis studiis, humaniorum litterarum studia in tali schola, et per tot annos academicos seu scholares, ex integro explevisse, bene superato finali periculo; (*b*) praefatum candidatum, recte expletis humaniorum litterarum studiis, philosophicum curriculum ex integro in tali schola, et per tot annos academicos seu scholares, complevisse, et finale periculum auspicato superavisse.

Mandavit insuper Sanctitas Sua, ut salvis quae de integritate et duratione studiorum in praesenti documento dicuntur, sacra Congregatio, exquisito ab omnibus Moderatoribus generalibus elencho disciplinarum, quae singulis annis scholasticis seu academicis adsignatae sunt in respectiva religiosa Familia, una cum tabulis horariis singularum scholarum aliisque opportunis informationibus, Instructionem de studiis apud clericos Ordinum et Institutorum religiosorum rite et integre peragendis praeparet, in plenario Emorum Patrum eiusdem Congregationis coetu examinandam, et probante Summo Pontifice, publici iuris faciendam.

Contrariis quibuscumque, etiam speciali mentione dignis, non obstantibus.

Romae, e Secretaria eiusdem sacrae Congregationis, die 7 Septembris 1909.

Fr. I. C. Card. VIVES, *Praefectus.*

L. * S.

D. L. JANSSENS, O.S.B., *Secretarius.*

ACTA PONTIFICII INSTITUTI BIBLICI.

I.

NUNTIA GENERALIA.

1. *Sedes Instituti.* Sedes Instituti provisoria constituta est in Pontificio Collegio Leoniano (*Via Pompeo Magno 21*, prope Ecclesiam S. Ioachim), ubi aulae pro lectionibus et exercitationibus atque pro bibliotheca initio proximi mensis Novembris paratae erunt.

2. *Conditiones admissionis.* Qui studiis in Instituto incumbere desiderant, nomen suum in scriptis ad praesidem Instituti mittant. Indicent simul: 1.° dioecesim vel ordinem seu congregationem religiosam, ad quas pertinent; 2.° locum originis et domicilii praesentis; 3.° ordinem sacrum, in quo constituti sunt, addito loco et die ordinationis; 4.° gradus academicos, si quos obtinuerint, addito loco ac die promotionis.

Porro ex legibus Instituto regendo praefixis in numerum alumnorum proprie dictorum admitti possunt, qui sint in sacra theologia doctores cursumque philosophiae scholasticae integre

absolverint; tamquam auditores inscribi poterunt, qui integrum philosophiae ac theologiae cursum absolverint; ceteris studiosis tamquam hospitibus liberis ad lectionis audiendas aditus patebit.

Quare singuli praesidi Instituti etiam aperiant, utrum in numerum alumnorum, an auditorum, an hospitum admitti cupiant. Romam vero venientes testimonia authentica de studiis philosophicis ac theologicis absolutis, et ubi locum habet, de laurea in sacra theologia obtenta praesidi proponant. Secum insuper afferant documenta authentica, ex quibus auctoritati ecclesiasticae de consensu Ordinarii vel superiorum et de facultate sacrum faciendi ipsis concessis legitime constare possit.

Alumni qui ad examen prolytatus coram Pontificia Commissione Biblica subeundum se praeparant, ea lege admittuntur, ut lectiones atque exercitationes eas, quae huic praeparationi specialiter destinatae sunt quaeque in sequenti elencho asterisco notantur, frequentare debeant, nisi legitima dispensatione exempti fuerint. Ad exercitationes vero practicas, quae in elencho nota + signatae sunt, praeter alumnos non admittentur nisi qui ipsi activam in exercitationibus cooperationem exhibere parati sint.

Pretium pro inscriptione aut pro frequentandis scholis et bibliotheca Instituti nullum exigitur.

Singuli vero sive alumni, sive auditores et hospites ipsi suae habitationi in variis Collegiis ac domibus religiosis in Urbe consulant, cum huius rei cura ad Institutum non pertineat.

3. *Distributio studiorum.* Conformiter ad Instituti leges studiorum in ipso peragendorum materia ea imprimis est quae ad academicos gradus a Pontificia Commissione Biblica conferendos requiritur. Cui accedet earum rerum tractatio quae ad profectum disciplinae biblicae universa pertinent.

Atque ea quidem quae ad gradum prolytatus in "ratione periclitandae doctrinae" a dicta Commissione constituta sunt, in cursum biennalem in Instituto ita distribuuntur, ut singulis annis dimidia fere totius materiae pars absolvatur. Pro prae-

paratione vero ad lauream, quae studia ac labores magis individuales a singulis privatim praestandos expostulat, omnes tum in ipso iam biennio, tum eo absoluto in tertio studiorum anno praecipue iuvari poterunt exercitationibus methodologicis ac bibliographicis aliisque quae speciatim pro laureandis proponuntur.

Alumni praeter lectiones et exercitationes obligatorias ex aliis eas elegere poterunt, quae ipsis, audito consilio praesidis, utiliores videbuntur. Atque generatim non una eademque via omnibus convenit neque eaedem omnibus lectiones aut exercitationes frequentandae sunt. Sed ne transversum agantur ac tempus itinere avio inutiliter terant, superiorum consilium in ordinandis studiis suis omnes audiant.

4. *Initium lectionum.* Lectiones et exercitationes Instituti, cum Deo bono, incipient die 5 proximi mensis Novembris.

Quae ad accuratiorem distributionem horarum et lectionum pertinent, ea in hisce Actis Instituti suo tempore indicabuntur.

5. *Examina ad gradum Prolytatus in sacra Scriptura coram Pontificia Commissione Biblica.* Examina ad gradum Prolytatus in sacra Scriptura proximo anno scholastico coram Pontificia Commissione Biblica bis poterunt. Prima sessio ex decreto eiusdem Commissionis erit diebus 15, 16 et 18 Novembris huius anni; altera versus finem mensis Iunii anni sequentis diebus ab eadem Commissione assignandis habebitur.

6. *Inscriptiones epistolarum.* Epistolae aliaque quae ad Institutum spectant mittantur ad praesidem Leopoldum Fonck, *Via del Seminario 120,* Romam (inde a die 15 Augusti h. a.).

II.

Lectiones et Exercitationes Practicae in Instituto Biblico Tempore Biennali Habendae.

Signum * denotat ea quae pro praeparatione ad examen Prolytatus obligatoria sunt; signum + exercitationes practicas indicat.

Argumenta modo generali tantum hic describuntur, accuratius postea addita distributione horarum determinanda.

Quae in columna sinistra notantur, ad primum annum spec-

tant; quae in parte dextra, ad secundum; quae vero in media pagina habentur, tum ad primum, tum ad secundum annum pertinent.

Anno primo: *Anno secundo:*

1. DE METHODO IN STUDIO SACRAE SCRIPTURA SERVANDA.

+ De methodo scientifica in genere, ac speciatim de methodo in studio sacrae Scripturae servanda; de variis partibus studii biblici; de disciplinis auxiliaribus ad hoc studium pertinentibus; de subsidiis litterariis biblicis; de libris et commentationibus biblicis recentissimis.

+ De studio practico sacrae Scripturae pro ministerio sacerdotali.

+ De difficultatibus in studio sacrae Scripturae occurentibus.

2. EX INTRODUCTIONE GENERALI IN SACRAM SCRIPTURAM.

* De inspiratione et inerrantia sacrae Scripturae; de legibus hermeneuticae biblicae; de sensu litterali et de sensu typico S. Scripturae.

De origine et auctoritate textus massorethici eiusque historia; de versionibus graecis et orientalibus S. Scripturae; de historia canonis Veteris Testamenti.

+ Principia criticae textus eorumque applicatio ad textum sacrum Veteris Testamenti.

De textu graeco Novi Testamenti eiusque historia; de historia et authenticitate Vulgatae; de aliis versionibus occidentalibus S. Scripturae; de historia canonis Novi Testamenti.

+ Exercitationes practicae de critica textus Novi Testamenti.

Anno primo: *Anno secundo:*

3. EX INTRODUCTIONE SPECIALI IN SINGULOS LIBROS SACROS.

* Introductio specialis in libros historicos Veteris Testamenti.

* Introductio specialis in libros historicos Novi Testamenti atque in epistolas et Apocalypsin S. Iohannis.

* Introductio specialis in libros didacticos et propheticos Veteris Testamenti.

* Introductio specialis in epistolas Paulinas et in reliquas epistolas catholicas.

4. EX INTERPRETATIONE TEXTUS SACRI.

* + Exegesis textus hebraici librorum 1 et 2 Regum.

* + Exegesis textus graeci quattuor Evangeliorum usque ad passionem Christi Domini.

Textus selecti ex libris historicis Veteris Testamenti.

Textus selecti ex Evangeliis et Actibus Apostolorum.

* + Exegesis textus hebraici librorum 3 et 4 Regum.

* + Exegesis textus graeci reliquae partis Evangeliorum et libri Actuum Apostolorum.

Textus selecti ex libris didacticis et propheticis Veteris Testamenti.

Textus selecti ex epistolis et Apocalypsi.

5. EX THEOLOGIA BIBLICA.

Quaestiones selectae ex theologia biblica Veteris et Novi Testamenti.

6. EX HISTORIA BIBLICA.

* + Historia Hebraeorum a Samuele usque ad mortem Salomonis.

* + Historia evangelica.

Quaestiones selectae ex reliquis partibus historiae biblicae Veteris Testamenti; conspectus historiae babylonicae et assyriacae.

* De variis Iudaeorum sectis tempore Christi.

Anno primo:

* + Historia Hebraeorum a divisione regni usque ad captivitatem babylonicam.

* + Historia apostolica usque ad captivitatem primam S. Pauli romanam.

Quaestiones selectae ex reliquis partibus historiae biblicae N. T.; conspectus historiae aegyptiacae.

De historia Iudaeorum ab a. 30-135 p. Chr.

Anno secundo:

7. EX GEOGRAPHIA BIBLICA.

* De gentibus Palaestinam incolentibus.

* Geographia Palaestinae temporibus regum.

Geographia biblica Syriae, Mesopotamiae, Arabiae.

* Palaestinae divisio et Hierusalem topographia tempore Christi.

* Itinera S. Pauli.

Geographia biblica Aegypti, Asiae minoris, Graeciae, Italiae.

8. EX ARCHAEOLOGIA BIBLICA.

* De kalendario et praecipuis ritibus sacris Hebraeorum.

* De antiquis Hebraeorum synagogis.

De tabernaculo foederis et de templo hierosolymitano.

\+ Palaeographia graeca et latina; de papyris et ostracis graecis.

* Inscriptiones palaestinenses antiquissimae.

* De ponderibus, mensuris et nummis in S. Scriptura memoratis.

\+ Palaeographia semitica; de papyris aramaicis.

9. EX PHILOLOGIA BIBLICA.

Cursus superior linguae hebraicae.
Lingua graeca Novi Testamenti.

Ex aliis linguis orientalibus singulis annis cursus primus de una vel altera lingua inchoabitur, qui anno sequenti continuatur. Proximo hoc anno probabiliter cursus primus linguarum syriacae, copticae, assyriacae instituetur.

10. EX HISTORIA EXEGESEOS.

De exegesi iudaica; de exegesi Patrum graecorum et latinorum usque ad saeculum VIII.

Conspectus historiae exegeseos inde a saeculo VIII usque ad aetatem nostram.

III.

CONFERENTIAE PUBLICAE.

Ad finem ab Apostolica Sede Instituto praefixum attingendum praeter lectiones et exercitationes practicas etiam publicae de rebus biblicis conferentiae adiicientur, quibus communi multorum necessitati atque utilitati prospiciatur.

Ac primo quidem anno tales conferentiae publicae habebuntur inter alia de argumentis sequentibus: de rebus palaestinensibus quae ad vitam Christi illustrandam Scripturae sacrae desumptis; de irritis conatibus scientiae falsi nominis contra veritatem Evangeliorum, etc.

Ubi indoles argumenti permiserit, conferentiae proiectionibus electricis illustrabuntur.

Accuratiora de argumento, tempore et loco postea indicabuntur.

IV.

De Publicationibus Instituti.

Publicationes Instituti, quibus conformiter ad litteras apostolicas "*Vinea electa*" tamquam tertio subsidio ad finem suum utetur, triplicis generis erunt:

1. Imprimis sub titulo "Acta Pontificii Instituti Biblici" prodibunt nuntia de rebus ad Institutum spectantibus, quoties necessarium vel opportunum videbitur.

2. Praeterea quamprimum licuerit accedent "*Commentationes Pontificii Instituti Biblici*" seu annales biblici quater in anno edendi, qui de universa re biblica ea quae alicuius momenti fuerint, notabunt atque eruditis elucubrationibus doctrinam biblicam et studia omnia eidem adiuncta pro viribus promovere conabuntur.

3. Denique sub titulo "*Scripta Pontificii Instituti Biblici*" iuxta praecepta Constitutionis apostolicae "*Vinea electa*" edentur varia opera et opuscula, ex quibus series scientifico-theoretica eruditis investigationibus biblicis, series scientifico-practica exponendae ac defendendae circa Libros sacros catholicae veritati, series scientifico-popularis spargendis ubique sanis de re biblica doctrinis proderunt.

Atque ex hisce publicationibus "Acta" quidem ea sola quae nomine Instituti annuntianda sunt, continebunt. Pro "Commentationibus" vero et "Scriptis" libentissime accessiones undique contributae admittentur, quae conditionibus ex natura rei necessariis satisfecerint. Immo, rogantur omnes quibus verus disciplinae biblicae profectus cordi est quique utilem ad hunc scopum operam praestare valeant, ut sive eruditis elucubrationibus, sive notis et relationibus ad res biblicas pertinentibus, sive libris et libellis in triplice serie "Scriptorum" edendis magnum Instituti opus iuvare velint. Pro talibus autem

dissertationibus et scriptis praeter linguas latinam et italicam etiam admittentur linguae anglica, gallica, germanica, hispanica.

Rogantur etiam auctores et editores librorum ac scriptorum ad studia biblica quocumque modo spectantium, ut opera et opuscula sua ad Institutum mittere velint, idque ad duplicem praesertim finem: scilicet ut de omnibus scriptis in "Commentationibus" Instituti ratio reddi possit, atque ut pro studiosis in bibliotheca Instituti copia subsidiorum litterariorum habeatur.

Ad eumdem duplicem finem quam maxime opportunum erit, si Academiae, Instituta, Societates vel editores atque directores ephemeridum scripta atque publicationes suas, quae aliquam ad res biblicas relationem habeant, publicationibus Instituti Biblici commutare voluerint.

Quae ad conditiones subscriptionis aliaque scitu utilia de publicationibus Instituti spectant, in hisce "Actis" postea indicabuntur.

Pro commercio publico "*Acta Pontificii Instituti Biblici*" prostant penes editorem *M. Bretschneider, Via del Tritone 60, Romae,* pretio 20 cent. pro folio 16 paginarum sive completo sive inchoato.

ROMAN CURIA.

Official announcement is made of the following honors:

10 August: The Rev. Richard A. McAndrew, Rector of St. Mary's Church, Wilkes-Barre; and the Rev. John Patrick O'Malley, Rector of St. John's Church, Pittston, both of the Diocese of Scranton, appointed Domestic Prelates.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

Apostolic Letter approves and confirms the new Constitutions of the Order of Friars Minor Capuchins, who are true Franciscan Friars, dating their origin from the Seraphic Founder and continuing uninterruptedly the observance of his Rule.

S. Congregation of Religious in a series of eight *dubia* interprets the meaning of the sixth article of the Decree "Auctis admodum", published 4 November, 1893.

Pontifical Biblical Institute, through its official organ, gives general information regarding the character of the Institute, its course of Lectures and Exercises, and its contemplated publications.

Roman Curia announces recent appointments.

THE FACULTIES OF THE BISHOPS OF THE UNITED STATES.

The Holy See has just taken what seems to be a decided step toward unifying ecclesiastical discipline in the United States, by referring the renewal of diocesan faculties to the Apostolic Delegation, instead of requiring the bishops to apply individually to Rome, as has been the case heretofore.

By a circular letter addressed to the Archbishops of the United States, under date of 8 November, 1909, the Apostolic Delegate makes known the new decision of the Holy See in the following terms:

Your Grace,

By a letter dated at Rome, 21 October, 1909, His Eminence Cardinal G. De Lai, Secretary of the Congregation of the Consistory, informs us that His Holiness the Pope, in an audience of the 27th of last August, was pleased to authorize this Delegation to prorogue until 31 December, 1912, the faculties already granted to the Bishops of the United States by the S. Congregation of the Propaganda. Hence all Bishops who may be in need

of renewal of their faculties must address themselves to this Delegation.

I beg Your Grace to do me the favor of communicating to your Suffragans this decision of the Holy See.

With sentiments of the highest esteem, I remain

Sincerely yours in Christ

✠ D. FALCONIO,
Apostolic Delegate.

Those who are familiar with the inner work of ecclesiastical affairs in the United States are fully aware that the practice hitherto in vogue by which each bishop appealed directly to the central administration in Rome for the renewal of faculties and privileges, made the interpretation that was requisite for their adaptation in different localities and under different circumstances dubious and difficult, whilst it led frequently to unauthorized action in the exercise of the faculties. Such difficulties are hardly avoidable where the power of supervision is limited by reason of great distance, local and otherwise, from the central authority at Rome. Centralization is said to be necessary for the conservation of authority, but with it must go supervision, if laws are to be kept as well as made.

Under the new condition of referring the renewal of faculties to the Apostolic Delegation, on which tribunal it devolves to decide upon their practical application in disputed cases, we have an intelligent working system which permits a definite location of responsibility, and simplifies the method of appeal by making the Roman Congregation the court of final jurisdiction only.

A REMEDY FOR MIXED MARRIAGES.

To the experienced parish priest the term "mixed marriage" is a veritable *bête noire*. It awakens some of the saddest and most disappointing recollections of his life-labor among his flock. He recalls only too readily the case of some young man of special promise whom he had expected to develop into a manly, representative Catholic, but who through mixed marriage has grown lukewarm in the practice of religion or more probably has aban-

doned it entirely. Or again he can point to some former noble-minded and pure-hearted member of the Sodality who, having become involved in such "mixed alliance", has gradually drifted away from the sacraments and faith in order "to keep peace in the family".

Remedies have been prescribed and employed which in our present social conditions have proved to be more or less inadequate. Many pastors are zealous in warning and preaching against the evil, or in organizing societies for their young people with the hope that mutual acquaintance will beget mutual love, and occasionally he is forced to realize that the human heart, like the proverbial horse, may be led to the very fount but cannot be forced to drink. The priest's urgent advice and his prophecy of unhappiness to the applicants for dispensations to a mixed marriage is met by the all-confident young lady with: "O Father, it will be so different in our case. Jack is just the best-natured fellow in the world; he wouldn't think of interfering with my religion and has even promised to come to church with me—sometimes." That settles it. There is no argument in all the Fathers of the Church or in the Scriptures or in all the sad experience of the ages, that can dislodge that conviction from that all-trusting, inexperienced mind of the young Catholic maiden.

But these things are well known, and my object in writing here is to propose a remedy which I have employed for some time with most gratifying results, and which was suggested by an incident likely to be recognized as representing a sufficiently common type by every pastor of souls.

About three years ago a non-Catholic gentleman called on me to arange for his approaching marriage with a young lady of my congregation. I had heard of the prospective marriage and had made special efforts to dissuade the young lady from the ill-advised union; but with, of course, the usual result—failure.

The man was from a distant city, middle-aged, a lawyer by profession, a clean-cut, square-jawed, and keen-eyed man of the world. A glance at him sufficed to convince me that he was self-satisfied, self-confident and determined to be master of all possible contingencies. He would rule the home, I was sure of that, and I proceeded to ascertain what the nature of that rule would be by which a Catholic wife and children would be vitally affected in time and eternity. I asked him to which church he belonged. He replied: "To none." "Have you ever been bap-

tized?" Again a decisive, "No, sir." I picked up from my desk a copy of the "Agreement" and passed it over to him, saying: "I presume you know that it will be necessary for you to sign this agreement before a priest may officiate at your marriage?" He slowly and deliberately adjusted his pince-nez, took up the "Agreement," and read and reread it, placed it on the table, removed his glasses—installed them in their case and, leaning back in the chair, turned his cold grey eyes to me and said: "I will not sign any such agreement." "Very well," I replied rising, "that concludes our interview." "Just a moment," he said, and I reseated myself. "Let me put this question to you as man to man. If you were in my place, believing as I do that the Catholic Church is totally wrong, that it is in fact and has been throughout the centuries the greatest obstacle to progress and human happiness, would you sign an agreement to have your children trained and moulded by such an organization?"

"Never," I answered, "not in a hundred years." "Why then," he asked, "do you request me to sign an agreement that you declare you would not sign?" "You asked me," I rejoined, "to place myself in your position, that is in a position of total ignorance or misapprehension of the true character of the Catholic Church and, while suffering from that condition of blindness and hallucination, I surely would not permit my children to be brought up and trained in the Catholic Church, and furthermore I would not marry any girl who has been afflicted with such damnable training."

The gentleman was somewhat non-plussed at my statement, but recovering his usual hauteur declared: "Well, call it what you will, I believe the Catholic Church to be all wrong and I will not sign the agreement."

We rose and proceeded to the door. As I opened the door he hesitated a moment and asked: "Is there no possibility of having a priest officiate at our marriage unless I sign that agreement?" "None whatever," I replied. "What then am I to do?" he asked. "I know she will never consent to be married by any one but a Catholic priest?"

I was about to tell him that that was his affair and not mine, when an idea occurred to me. "I'll tell you," I said, "just what I would do were I in your place and I believe it to be the one reasonable and honest thing for every fair-minded and intelligent man to do, situated as you are. I would endeavor to learn from

some authoritative source all about the Catholic Church and, after having ascertained what the Catholic Church is, and what it teaches, I would be in a position to know what further step to take.

"If I had discovered that the Catholic Church is, as you now believe, totally wrong I surely would not permit my children to be reared in that Church, and furthermore I would not marry a young lady whose faith and morals, whose every thought and aspiration have been formed and inspired by such a corrupt teacher. If on the other hand I had learned that the Catholic Church is in fact what the Catholic believes it to be, an institution established by Jesus Christ to teach and sanctify mankind, I would want not only to marry a Catholic wife and secure that blessed faith for my children, but I would wish to participate in those divine blessings myself."

After a few moments' reflection, to my surprise he said: "That sounds very reasonable. How long will it take to become acquainted with the teachings of the Catholic Church?" I told him it would take at least three weeks, one hour instruction per day. "That, of course," he declared, "is out of the question in my present circumstances. I am a very busy man and can not spare the time."

With that we parted. In about an hour after his departure he called me by telephone and said in his customary clean-cut, determined tones: "I have thought the matter over and have decided to remain in Eau Claire three weeks to take the course of instructions. When can you assign me the first hour?" I appointed the time and he came punctually, to the end. He was thoroughly saturated with misapprehensions of the Catholic religion, but withal candid and honest. He asked many questions, but after I had explained them he would honestly admit the reasonableness of the explanation. At the conclusion of the course of instructions I told him that he was now in a position to decide intelligently what his attitude to the Church should be. He listened attentively and finally said: "Yes, I realize that I can act more intelligently in the matter now than I could when I first met you. I have decided not to sign that 'Agreement.' I have made up my mind to become a Catholic, if you believe that the Catholic Church can do anything with such a crude piece of conceited ignorance as I am or was."

That little incident set me thinking and I resolved never again

to officiate at a mixed marriage until the non-Catholic party had taken a complete course of instruction. I announced this resolution from the pulpit and through the press, on several occasions, stating that the purpose of this rule was not to force the non-Catholic party to become a Catholic, but to remove those inherited and acquired prejudices and misapprehensions of Catholic teaching which invariably provoke discord and unhappiness in the home of mixed marriage. When at all possible I require the Catholic party to take the instructions with the non-Catholic, as, in many cases, the Catholic needs the instructions as badly as the non-Catholic, and in all cases it proves beneficial to both.

From the very start this rule has worked with surprising success. Within the last three years, I have had thirty marriages which ordinarily would have been mixed marriages. In twenty-five of them the non-Catholic candidates for marriage have become Catholic after concluding the course of instruction. In the other cases, two non-Catholic men lived in villages where there was no Catholic priest and since they arrived in Eau Claire but a day or two before the ceremony, I could not give them the required instructions. The other three were desirous of entering the Catholic Church but, owing to unbearable antagonism from relations upon whom they were dependent, could not enter the Church before marriage, expressing however a determination to join the Church after marriage.

This plan has produced many other beneficial results, aside from actual conversions:

1. The removal of prejudice and misunderstanding from the few who do not enter the Church after instructions.

2. The confirmation of the Catholic party who accompanies the non-Catholic to these instructions in his or her faith.

3. One convert as a rule brings another, or at least corrects much of the misapprehensions of Catholic teaching among relations. From 1 January to 1 August we have had 41 converts, many of them brought into the Church by previous converts.

4. A general awakening of Catholics to a greater fervor and zeal and to a higher appreciation of the blessings of the true Faith to which they were born.

After two years' experiment I reported the results to the Right Rev. Jas. Schwebach, Bishop of La Crosse, who after some deliberation enacted a law requiring the non-Catholic party to take a course of two instructions per week for six weeks previous to

marriage before a dispensation could be obtained. This law was shortly afterwards adopted by all the Bishops of the Milwaukee province.

Naturally this regulation will give considerable extra work to the clergy, but I believe that every true priest will find it a work most interesting and beneficial personally and most gratifying in the splendid results that follow. It will serve not only to check that deplorable leakage which the Church has suffered in the past from mixed marriages but will be a most effectual means of reaching non-Catholics and increasing the growing number of conversions.

My conviction, born of experience, is that the vast majority of non-Catholics at the present day wish to know the truth and, when known, cheerfully and gratefully embrace it.

ARTHUR B. C. DUNNE.

Eau Claire, Wis.

DISTRIBUTION OF HOLY COMMUNION IN CONVENTS.

Qu. There is a custom in a particular community of nuns in this diocese whereby at the time of Communion in the regular Mass the superioress kneels at the centre of the Communion-rail, other nuns being at either side of her. She is invariably the first to receive Holy Communion. The rubric, so I understand, states that the priest must begin at the Epistle side when distributing Holy Communion. Is it right to make any exception? I shall be obliged for an answer in the REVIEW.

A NEW ZEALAND PRIEST.

Resp. There is no objection to the superioress taking any position at the Communion-rail which she prefers and which custom sanctions. The celebrant of Mass, however, is not authorized on that account to alter the observance of the rubrics of the liturgy, which prescribe that in distributing Holy Communion he shall begin in regular order with the faithful at the Epistle side, "*incipiens ab iis qui sunt ad partem Epistolae.*"[1] Having reached the end of the rail, he returns again to the Epistle side, "Incipit distributionem ad partem Epistolae, et cum ad mensae finem pervenit, et super-

[1] *Rubr. Rit. Rom.*, tit. IV, cap. 2, n. 4.

sunt communicandi, iterum tendit ad partem Epistolae, ibique distributionem reincipit." [2]

An exception is made for those who receive within the sanctuary, that is at the steps of the altar, namely priests, clerics, and those who serve at the altar.

Such is the rule of the liturgy. There is, however, also a rule of pastoral prudence which finds its application in cases where a long-standing custom can not be easily abrogated without causing dissension and scandal, especially when it has received a certain sanction of toleration by ecclesiastical authority. A sensible superioress will readily accept the rule of the liturgy, if made aware that the custom to which she has become heir is contrary to good form. If she is not gifted with the good sense that prompts a cheerful and humble compliance quite compatible with self-respect, or if she feels that her authority in the community will suffer from such an obedience to the liturgical law, then it might be wise for the chaplain to let the law of charity, which prevents strife and wrangling in view of the sanctuary, suspend for a time the rigorous interpretation of rubrics until he has found other effective means of breaking the devout pride of his religious sheep, by a kind but decisive word from the bishop or from the spiritual director of the errant ladies.

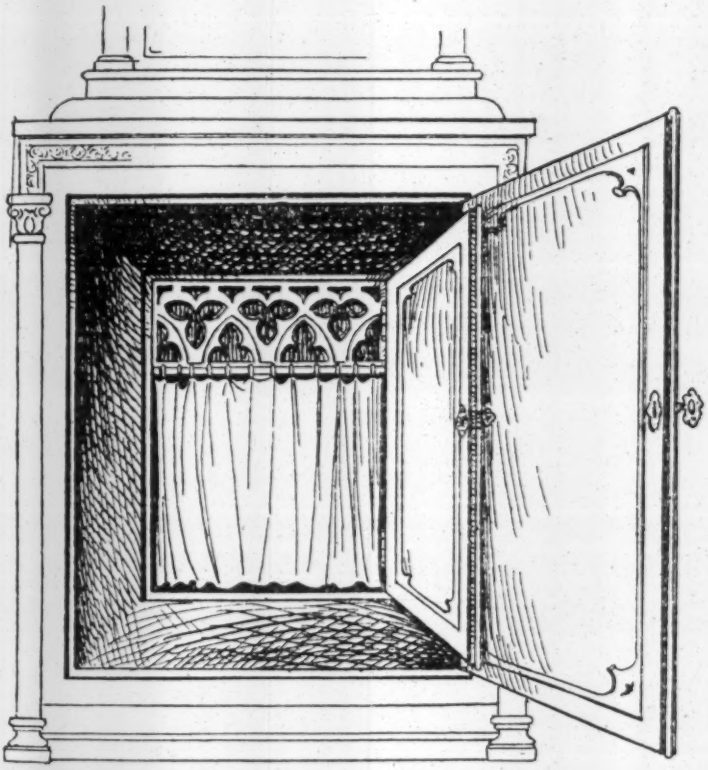
THE INNER LINING OF THE TABERNACLE.

Qu. May I take the liberty of proposing to you for solution in the REVIEW a question which I think will be of wide interest to your readers? In fact, the difficulty has been discussed by several of my friends and they join me in asking for your answer. The point in doubt has to do with the color of the inside lining of the tabernacle.

We have in our church a very handsome Gothic outer tabernacle of marble, inside of which is the regular safe-like receptacle for the sacred vessels that contain the Divine Host. In the accompanying drawing both of these tabernacle doors are open, showing in the upper section of the aperture a rich filigree design

[2] Van der Stappen: De Administ. Sacram., Qu. 197 ad 6.

(in gold) and below a veil (white silk). The lining on the other three sides within is also of white silk. This is all according to the strict liturgical prescription that the interior of the tabernacle be either of gold or of white silk. Do the rubrics forbid placing, back of the gold as above described, a piece of red or purple silk to serve as a foil for the beautiful foliated tracery work, which otherwise is lost by reason of the white background? Of course, the reverse side of this colored set-off would be covered with white silk, if it is lawful to use the colored material in the way and for the purpose above proposed.



Resp. There is no objection whatever, we think, to the gold ornamentation being set in beautiful relief by the use of colored material, so long as the prescribed lining of the tabernacle is not thereby substantially displaced. "Quantum vires

et facultates suppetunt," says a recent synodal instruction,[1] "tantum audeat unita cleri populique pietas, quo dignior paretur, et pretiosissimo artis humanae apparatu exornetur sacratissima arca Domini." If it be permitted to embroider the veil that shields the tabernacle and to decorate the opening into the sacred receptacle with varicolored gems and precious stones, there can be no violation of the rubrical requirements in the above-mentioned arrangement, so long as the lining of the interior is of the prescribed color and material. The veil also is, as we understand it, of the rubrical color and material.

SOME SUGGESTIONS FOR IMPROVEMENT IN OUR CATECHISMS.

To the Editor of the Ecclesiastical Review.

It may seem very presumptuous at this late day when so much has been said and written on our Catechisms of Christian Doctrine to come forward with suggestions for their improvement. But as every work of man, whether mental or physical, is like man himself, finite, there can always be found room for improvement, and so I beg leave to give through The Ecclesiastical Review expression to some few ideas which have taken root and have been developing.

The whole of Christian Doctrine treats of religion. All mankind, in one way or another, is constantly thinking or talking of religion, and yet our Catechisms of Christian Doctrine never give a definition of religion, and very few among men can tell what religion really is. It is all important, then, that a proper and correct definition should be given of it, or of any subject, before we begin to talk or treat of it.

Religion may be defined as the bond or relationship which creation has established between the Creator and the creature.

Q. Who is the Creator? A. The Creator is God.

Q. What is a creature? A. A creature is a being or thing called into existence out of nothing by the infinite power of the Creator or God.

Q. How are creatures divided? or, How many kinds of

[1] Conc. Pragen. 1860, Tit. V, c. 5, apud *Sacra Liturgia*: Van der Stappen, Vol. IV, n. 154 ad 4.

creatures are there? A. There are two kinds of creatures: intelligent and non-intelligent.

Q. Which are the intelligent beings or creatures? A. The intelligent creatures are angels and men.

Q. What are the non-intelligent creatures? A. The non-intelligent creatures are all the others—the sun, the moon, the earth, all the stars and planets, and all the things which are on the earth.

Q. What is the relation of the Creator to His creatures? A. The relation of the Creator or God to His creatures is that of Supreme Lord or Master.

Q. What is the relation of the creature, intelligent and non-intelligent, to the Creator? A. The relation of the creature to the Creator is that of servant.

Q. What does the creature owe to the Creator? A. The creature owes to the Creator service; and this service is called divine service.

Q. Who is to direct the manner in which this service is to be given, the servant or the master, the Creator or the creature? A. Surely the master or God alone, or those whom God has appointed, or commissioned, to dictate the manner of this service, and no others. Hence there can be only one true religion, and that religion must be the one which God has established. It would be the highest presumption for any creature, angel or man, to take upon himself to make a religion, or to dictate how the Supreme Master should be served; and it would be equally degrading for any intelligent creature of God to submit to any dictation, coming from a mere creature, as to the manner in which he shall render his service to his Creator.

The Church.

Q. What is the Church? A. The Church is religion or divine service put in order; or, the Divinely organized human agency of God on earth.

Q. Was not religion always in order? A. No. As it was with the creation of the material world, so it was with religion. "In the beginning God created heaven and earth, and the water covered the earth, and darkness was upon the face of the deep. And light was made, and the waters were gathered into one place, and the dry land appeared"; and so gradually the work of creation or the material universe was developed.

Q. In what age was religion without order? A. In the patriarchal age. Then every man could offer sacrifice and there was no fixed times or order for divine worship.

Q. When was the Church established? A. The Church was first established at Mount Sinai. Then was order first introduced and established in religion.

Q. Who established this Church or order in religion? A. God Himself.

Q. How was the Church established and order introduced into religion? A. By the appointment of Aaron and his sons to the priestly office, by the setting aside of the whole tribe of Levi for the service of the tabernacle or the temple, by the appointment of the sabbath day and the various festivals, by the prescriptions for the various sacrifices, vestments, ceremonies, etc., connected with divine worship, by the appointment of a high-priest, and finally by the severe penalties and punishments inflicted upon the violators of the laws regarding divine worship.

Q. Was this Church the true Church and was it to last forever? A. This Church, commonly called the Jewish, or the Church of the Old Law, was the true Church since it was established by God; but it was not to last forever, since it was established to preserve the promises made to the fathers of the coming of the Redeemer and of a greater and more perfect Covenant, not made by hands, which God was to make for the world through His Son who was to come into the world.

Q. When did Christ establish His Church? A. Christ established His Church, or the Church of the New Covenant, which is to last to the end of the world, when He said to Simon Barjona: Thou art Peter, or Rock, and on this rock I will build My Church, and the gates of hell shall not prevail against it. St. Matt. 16.

Q. What is the name of the Church which Christ established? A. The Church, which Christ established, is called the Catholic, or universal Church.

Q. Are all bound to belong to the Catholic Church? A. As Christ is God and all mankind are creatures of God, all are bound to be members of His Church in order to enjoy the benefits of His redemption and to enter heaven.

The Bible and the Church.

Q. What is the Bible? A. The Bible is the written word of God.

Q. What is the relation of the Bible to the Church? A. The relation of the Bible to the Church is that of the wife to the husband, or of the handmaid to her mistress.

Q. Is not the Bible above the Church? A. No, because the Church was founded before the Bible was written, and because all who wrote the books of the Bible, if we may except holy Job, of whom little is known, were children of the Church; and surely the mother has the right to supervise the writings of her children and is the best interpreter of their meaning.

Q. Was Moses, who wrote the first books of the Bible, a child of the Church? A. Yes, and all the books of Moses or the Pentateuch were written after the Church was established, as were also all the other books of the Old Testament and all the books of the New Testament.

Q. How do we know that the Bible is the word of God? A. We know that the Bible is the word of God from the testimony of the Church, and without her we would neither have the Bible nor know that it is the word of God.

Q. Does the Bible contain all the words of God? A. By no means; and both the Bible itself and reason bear witness to this truth.

The Apostles' Creed.

The traditional division of the Apostles' Creed into twelve articles, although of great antiquity, probably used by St. Cyril of Jerusalem in his large catechism and certainly by the Catechism of the Council of Trent, and since then by every catechism of Christian Doctrine we have ever met, is, to say the least, somewhat confusing and unnecessary. The old tradition, that each of the Apostles made an article, and hence the number twelve, is hard to believe and looks unreasonable. It certainly is not an article of faith, and we may not have any great hesitation in changing it if it will do any good, or will make the learning of the Catechism any easier.

The whole fabric of Catholic teaching rests on the great mystery of the Trinity, and the simple division of the creed into three great articles would serve to show in bold relief this great truth as well as simplify the teaching of the truths contained in the Creed.

The first article might be: "I believe in God, the Father Almighty, the Creator of heaven and earth."

And the second: "And [I believe] in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate," etc.

And the third article: "I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen."

In this way all the works ascribed to each Person of the adorable Trinity are grouped synthetically under His name, and the office of each Person in the work of man's salvation is clearly shown.

To some it may not be plain that the works or acts which follow the Holy Ghost in the third article are His works. But He is the Spirit of truth and He is promised to abide with the Church; He is the Spirit of Charity, hence the communion of saints; He is the Spirit Sanctifier, and our Lord breathed on the Apostles when He gave them the power to forgive sins, saying: "Receive ye the Holy Ghost," etc., hence the forgiveness of sins; the life-giving Spirit, hence the resurrection of the dead and life everlasting.

The Division of the Catechism.

There appears to be considerable diversity in the division of the teachings contained in the Catechism. The old-time and common-sense division into: what we are to believe; what we are to do and avoid; and the means we are to take to obtain and to keep God's grace, appears to have become, of late years, somewhat confused in the minds of our catechism-makers. It would be well to have it restored.

The next edition of the Catechism should contain, under the chapter on Matrimony, a notice of the new legislation.

As a great many of the faithful are under the erroneous opinion that the Catechism is a book designed only for the use of children to enable them to make their First Communion, or for the use of those who wish to enter the Church, it would be well to have an introductory chapter telling of the purpose of the Catechism, namely: to teach us what we are to believe and do, and the means we are to take in order to gain eternal life, and of the excellence of this knowledge above all others.

These few ideas I respectfully submit to the judgment of our learned theologians and my fellow-workers in the vineyard.

James J. Dunne.

Meadville, Pa.

MEANING OF A TEXT.

The text is St. Matthew 19:28, 29.

28. And Jesus said to them: Amen I say to you, that you who have followed Me, in the regeneration, when the Son of Man shall sit on the seat of His majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel.

29. And every one that hath left house or brethren or sisters or children or lands for My Name's sake, shall receive an hundredfold and shall possess life everlasting.

Most Catholic commentators take the word regeneration in verse 28 to mean the resurrection, and the seat of majesty to be the judgment seat on the last day. The only one I have found to countenance a different interpretation is Bishop Le Camus in his *Vie de N. S. Jésus Christ.* In the more common interpretation verse 28 expresses the reward prepared for the Apostles in Heaven, and verse 29 that of other faithful followers. The obvious objection to this is that St. Mark and St. Luke both give 29 as an answer to the Apostles and omit verse 28 altogether. If 28 refers to Heaven, it is far the more important of the two, and then its omission by two of the Evangelists becomes a problem to be solved. Another problem is the nature of the judicial function of the Apostles beyond the grave. But all difficulty disappears when we take the words in what seems certainly the most natural meaning. Let us take the regeneration to mean the regeneration by sanctifying grace; the seat of His majesty to mean the right-hand of God; and the twelve tribes of Israel to mean the spiritual Israel, the new Jerusalem, the Church on earth. In this case our Lord divides His answer into two parts. In the first part He expresses the temporal reward special to the Apostles, namely, their position of authority in the Church. In the second part He expresses the temporal and eternal reward prepared for all faithful followers, including those Apostles who should prove faithful. With this interpretation the omission of verse 28 by two of the Evangelists offers no difficulty.

I write this as an amateur in the hope that some expert will kindly explain why commentators give a less obvious meaning to the words.

INQUIRER.

MAY THE FORTY HOURS' EXPOSITION OF THE BLESSED SACRAMENT BE ABBREVIATED.

In view of a practice introduced in some churches of having the time of the "Forty Hours' Devotion," in which the Blessed Sacrament is exposed for public veneration, so reduced that the adoration begins on Sunday morning and ends on Monday evening, a question has arisen whether this method is permissible.

It is argued, it appears, in favor of this practice, that the *Clementine* Instruction prescribing the original form of the Forty Hours' prayer is not obligatory outside the City of Rome, and that the number (forty) of hours is to be reckoned not literally but substantially.

That the Clementine Instruction in the matter of the Forty Hours' adoration is not binding outside the City of Rome is true, although the decree which makes this clear also indicates that it is desirable that the method prescribed in the Instruction be followed out wherever the devotion is introduced.[1] In regard to the United States we have particular legislation on the subject, in the Second Plenary Council of Baltimore, approved by the Holy See, according to which the exposition, which is continuous in the Roman churches, may be interrupted with us during the night; hence to make up for the absence of the all-night adoration, the exposition lasts for three days, the Blessed Sacrament being reposed at the end of each day. For the rest, each Ordinary has the right to regulate the manner of conducting the Devotion of the Forty Hours in his own diocese, with due regard to the general and universal rules prescribed in the liturgy.

But it may be questioned whether the object of the Forty Hours' prayer, substantially, can be effected by the devotion which lasts only two days and in which the Blessed Sacrament is reposed during the night. To have the adoration for nineteen or twenty hours on each of the two days would mean that the exposition begin at three or four o'clock in the

[1] "Instructionem [Clementinam] extra Urbem non obligare; laudandos tamen qui se illi conformare student, nisi aliud ab Ordinariis locorum statutum sit." (D. 12 Jul., 1749. S. R. C.).

morning and continue till nearly midnight. Even if this did not violate the general law which forbids the exposition of the Blessed Sacrament during the late hours, without a special permit from the ecclesiastical authority, it is doubtful whether a sufficient number of adorers can be had for the early and late hours to fulfil the purpose of the institution of the devotion. That this extension or contraction of hours is not a wholly optional feature of the devotion appears from the decrees of the Provincial Council of Milan where the devotion had practically its origin. "Orationis hujus curatores videant, ut per *quadraginta ipsas horas* continenter fiat; . . . quod si noctu orantes deerunt SS. Sacramentum in tabernaculo reponatur. Quod si fore ex hac vel alia causa, Episcopi jussu, aliquando noctu intermitti contigerit, *interdiu* compensetur *continenti orandi spatio.*" [2]

The Council of Baltimore likewise assumes the full space of three days for the devotion, so that it begins about six o'clock in the morning and ends about eight in the evening, which allows for a few additional hours when the sermons take place and the Blessed Sacrament is veiled. In some places the devotion lasts four days of ten hours each, and this also has the sanction of the Holy See, which leaves to the Ordinary the appointment of the day on which the *Missa votiva de Pace* is to be said.

The Council, however, speaks of the triduum: "Prout Ordinariis satius in Domino visum fuerit, Sanctissimum publicae adorationi *per triduum, in forma Quadraginta Horarum, exponi possit horis diurnis tantum,* a mane usque ad vesperam, de nocte autem recondatur." Again, "ut universi utriusque sexus Christifideles, qui illam Ecclesiam, in qua Venerabile *per tres dies expositum manebit,* devote visitaverint," etc., which indicates the wish of the bishops that the devotion be open to women and men alike, and therefore be held during the day when women are not prohibited from visiting the churches which are by common ecclesiastical law open to men only at night.[3]

[2] Act. Eccl. Mediol., I Conc. Prov. IV., p. 118.

[3] Concil. Balt. Plenar. II, Tit. VI, n. 376.

SHOULD WE SAY "SANCTE JOSEPHE" OR "SANCTE JOSEPH"?

Qu. In reciting the Latin of the Litany or prayers in honor of St. Joseph, should we say *Sancte Josephe* or *Sancte Joseph?* The printed forms of the Latin version give now one and now another form, and it becomes awkward when there is question of adopting the bisyllabic or trisyllabic form in the chant. Anyhow it would be well to have uniformity in such constantly recurring names.

Resp. The rule observed in the liturgical formularies is that the Old Testament Saints retain the traditional Hebrew form of their names, whereas the Saints of the New Testament have the Latinized form. Thus the name "Joseph", when it refers to the Patriarch or to the Foster-father of Christ, is indeclinable, as in the prayer: "Deus qui ineffabili providentia beatum Joseph," etc. But on the feast of St. Joseph of Cupertino of the Franciscan Order we read: "ut meritis et exemplo seraphici Confessoris tui Josephi," etc. Whilst the Spouse of the Virgin Mother of Christ may be said to belong to the New Testament more than to the Old, it is nevertheless true that he conducted the Messiah unto the Jewish nation, and thus furnished the answer to the prayers and hopes of the Hebrew race uttered in the very significance of his name: *May (God) add.* That name was a special inheritance from the Old Law.

HOLDING THE CHALICE WHILE RECITING THE PRAYERS AT END OF MASS.

Qu. Traveling through England lately, I noticed, while attending Mass, that in some churches the celebrant takes the chalice and holds it in his hands while reciting the prayers at the end of Mass. English priests as a rule say Mass in a very edifying manner; and hence it surprised me all the more to find even at the Brompton Oratory what I understood to be, if not a violation of rubrics, certainly an odd attitude in which to recite prayers, and one which the liturgists would surely not endorse. Or am I wrong?

Resp. No special rubric that implies a prohibition to say

the prescribed prayers while holding the chalice, was given in the decree (6 January, 1884) which made these prayers obligatory, after low Mass, for priests throughout the world.

Before that time, however, it was the custom to have these prayers recited by order of the Pope in the Roman province. The formula which made them obligatory for the clergy of Rome was accompanied by a rubric containing the direction that they were to be said *junctis manibus*. It was therefore evidently the mind of the authority which formulates the rules of liturgical worship that, while these prayers are being recited, the chalice should be left on the altar, since otherwise the joining of the hands in prayer would be manifestly impossible.

Rubricists generally maintain that it is contrary to liturgical rule to pray with the hands occupied, unless the action itself in which the hands are employed be a necessary illustration of the invocation or prayer. A book or card from which the prayers are read comes under the same category. Hence we read that "recte et decenter agere eos, qui, seposita discessus properantia, calicem super altare relinquunt usque dum preces recitaverint, et deinde ascendunt ad altare, ut calicem discessuri assumant." [1]

It can scarcely be said that a deviation, not otherwise offensive, from this observance is a violation of *decentia*, especially in a religious community where subordinates follow the lead, in such things, of their elders or superiors; and a custom once introduced is for obvious reasons not easily altered. But it is certainly not the best way.

THE LAW OF FASTING AND DAILY COMMUNION IN THE UNITED STATES.

Qu. Understanding that the columns of your magazine are open to the discussion of leading theological questions of the day, I take the liberty of suggesting one which seems to have been overlooked by writers and preachers on that most sacred and important of subjects—frequent and daily Communion.

[1] *Sacra Liturgia*: De Celebr. Missae, qu. 324, n. 5. Van der Stappen.

Under our present living conditions, and considering the not over-robust health of our people, a little observation will easily show that daily Communion is a practical impossibility to a majority of the American people, owing to the rigidity of the present law of fasting. That law was originally made, I understand, at a time when social, ecclesiastical, and health conditions were entirely different from what they are now; and a rule that then was a useful barrier to the irreverence of the leisure classes, now operates against the worthy who are fighting the daily battles of life.

Do you consider the subject worthy of the attention of our American clergy, on whom the Holy See depends for the representation of the needs of our people?

S. C. B.

Resp. The question, to what extent the law which enjoins the faithful to receive Holy Communion fasting might be modified in view of the modern conditions of social and hygienic life, is one that cannot be readily settled by the pronouncements of individual authorities. If our Bishops, through the Board of Archbishops at their annual meeting, were to agree in setting forth good and definite reasons for a change of the present discipline, and embody the same in a *votum* addressed to the Holy See, there is no doubt that the Roman authorities would consent to alter the law according to the needs of our community.

But it stands to reason that, if there have arisen conditions that demand a change, based on social and hygienic grounds, they should first of all be clearly set forth. It is not likely that the same conditions and the consequent reasons for a change of the law operate to the same extent and in the same degree in all parts of the United States, any more than they are recognized to exist in Europe or in the Orient. Nor does it appear at first sight that the conditions of social and hygienic life, in relation to the practice of daily Communion, are so very different from those of old, when the same practice was in vogue among Christians of all classes. Fasting as a preparation for Communion was introduced very early (if Tertullian's testimony can be accepted as trustworthy) in the historic discipline

of the Church. The reason was unquestionably that thus only was reverence secured in the habitual or frequent approach to the Holy Table. It may be seriously doubted whether the irreverence which eventually made fasting the law of preparation for Communion, was confined to the leisure classes. St. Paul gives us an early report of the conditions which existed among the Corinthians of his time, and we do not see any reason to suppose that his stinging rebuke was addressed to the select few who came to the church and Communion in a condition which disedified the better element among the converts (I Cor. 11:20).

It is difficult, however, to form an estimate of the actual necessities of the faithful in this matter until we have a more specific statement of the reasons, social, ecclesiastical, and hygienic, to which our correspondent refers. The matter is, as we said, open to discussion; but no action can be expected that makes for a change of existing legislation on purely speculative and not yet clearly demonstrated grounds.

HOW TO MAKE THE "CHRISMALE" OR CERE-CLOTH FOR ALTAR-STONES.

Qu. Can you give me a receipt for making wax-cloth to cover altar-stones?

Resp. Melt the remnants of wax candles in a pan. When the wax is in a liquid state, skim off the impurities that float on the surface.

Take a piece of linen somewhat larger than the surface of the altar-stone to be covered (to allow for a notable shrinking of the cloth when saturated with wax). Put this linen into the boiling wax, and when it is thoroughly saturated, take it out and hang it on a clothes-line, allowing the surplus wax to drip off onto a piece of paper. When the cloth is dry, place it between two other sheets of linen, and iron with a heated flat-iron. This process gives three wax-cloths which can be used for the covering of altar-stones. The table on which the cloths are ironed should be protected by a sheet of thick paper or old cloth, as the hot wax is apt to permeate the linen.[1]

[1] See Schulte: "Altar-Cloths", *Catholic Encyclopedia*, p. 352 b.

Criticisms and Notes.

HANDBUCH DER GESCHICHTE DES FRANZISKANERORDENS, Von P. Dr. Heribert Holzapfel (Bayr. Provinz). Freiburg, Brisg., und St. Louis, Mo.: B. Herder. 1909. Pp. 732.

One of the chief objects of the recent founding of the *Archivum Franciscanum Historicum* was to facilitate the collection and examination of material which might serve for a constructive history of the great Mendicant Order of St. Francis of Assisi. That history covers a period of seven centuries, during which the Order has exercised the influence of its multiform activity under most widely different conditions of place and circumstances. Such a work with its instructive details would contain the gravest lessons for the historian, for the student of sociology, for the moral reformer, whether secular or religious, and, we must add, for the theologian. To the latter, the attitude of Franciscan scholarship, especially as presented by our author, despite the succinct and in a way superficial method, toward scholastic learning is a not inconsiderable factor in the formation of correct conclusions touching the worth of authority in religious and spiritual development. Thus the prophetic words which the traveler from Foligno sees written over the gate of Assisi would find fulfilment, not only in alluring generations of souls on to the imitation of the Poverello, but likewise in the rearing of an historic memorial, the artistic and symbolic details of which offer a unique and still all-sided interest to the student of religion and of civilization, with its broad arches, gloriously decorated, of Christian culture.

Up to the present scarcely any steps had been taken toward the preparation of a true history of the Order. There are, of course, scores of annals collected by men as spirited and laborious as Lucas Wadding. The bibliography of the Order testifies to the existence of innumerable chronicles, *acta, bullaria, registra, menologia,* and *specula,* which reflect wonderfully varied and attractive lights upon the regions through which Franciscan zeal has coursed during the centuries of its existence. But there has been no systematic effort to gather these lights into a concentrated focus which, like a searchlight, would illumine all the parts in regular order and relation. Such a work would indeed,

considering the variety and mass of material to be passed in review, require the collaboration of many writers and probably several generations to complete it. But before this great task could be undertaken it is necessary to stake out a groundplan, to indicate the topical disposition and chronological order, to forecast the estimated values of specifications, in order to maintain right proportions in the detailed arrangement. These preliminaries might be entrusted to one man whose clear eye could sweep the field, locate future construction, and sketch the elevations of the historic edifice. Such a man Father Heribert had been adjudged to be when his discerning superior, the present General of the Minorites, commissioned him to undertake a compendium of the history of the Franciscan Order, from its origin to the present time.

Fr. Holzapfel has accomplished his task, if we may judge from the standpoint of the general student, with singular impartiality and judiciousness. He does not appear to have bound himself down to any determined policy or outlook beyond that which the duty of a Franciscan, who acts as an historian of his Order, imposed upon him. His duty was to locate and then to inspect the true sources of information regarding his subject. That in itself was no easy matter and demanded exceptional gifts of analysis and judgment. He did not content himself with collating in chronological order the facts that were recorded by the chroniclers, connecting them merely by the external relations in which they appeared to the statistical reporter. His aim was to present the events in their inner relations and mutual bearing, and to point out the causes and aids that fostered the growth and development of the Order.

Beyond this aim Fr. Holzapfel's book makes no pretension to furnish a critical estimate of the missionary and literary activity of the Order. He gives for the most part things as he found them labeled. Of his brother Friars, the Conventuals and Capuchins, he speaks with the frankness of a man who can see both sides of a question, and who is willing to concede that men may be holy without being saints, or in error without being villains. His estimates of the value of the work done by the Franciscans at different periods are perhaps open to controversy. But when one considers the difficulty of ascertaining the relative merits of the many missionaries, preachers, and *literati* whose names have been hailed as great in the Order, and who have been

belittled by their adversaries, often of the same cloth, we wonder at the discretion exercised by our author in selecting the men whom he accounted representative. He gives authority for most of his conclusions, yet manages not to overload his text with references to distracting footnotes.

It is no little praise to say that the author throughout his volume has maintained the irenical attitude which befits the exponent of religious history. He eschews all polemics, and how difficult such a course must have proved for the historian of medieval times who acts as the representative of a prominent world-power in those times, will be appreciated by all who know anything of the monastic and scholastic controversies of the Middle Ages. He gives us the facts and results of conflicts of opinion without partisan bias, although not without expressing an opinion upon their value to the cause of Catholicity when viewed at a proper distance. In the matter of statistics the work is particularly serviceable for the records it furnishes from the chronicles of the Order. In the second part of the work, where the history takes up the reform-movement beginning with the great division of the Order, this task of accurate statistics becomes more difficult. As for the policy that dismembered the great institution for which St. Francis had laid the foundation by the Rule and Constitutions of his Order, Fr. Holzapfel makes no secret of his opinion; and one cannot but heartily applaud the wish he expresses that a fresh union be brought about, not by any act of external authority, but by the reasoned conviction that a peaceful reunion would be a blessing alike for the Order and for the Church at large. The seed which St. Francis planted has indeed been of wonderful fertility, and the thought of a single heart and mind operating through an organization which commands not merely the sympathy of millions, but has actually millions of observants who follow the Rule of the Seraphic Saint in their daily lives, and whose convictions for social and religious reform would combine into a magnificent power for good to be felt in every department of religious, intellectual, and civic activity, is pleasant to contemplate.

At the present time the Order shows signs of new growth which promises to bring back the days of its greatest vitality in the eighteenth century, when postulants flocked to it in such numbers that the then reigning Popes, Innocent XIII and Benedict XIII, had to make rules restraining the freedom of admis-

sion. In 1768 the General of the Friars Minor commanded the obedience of about 77,000 members, distributed over 167 provinces. To-day there are probably 18,000 Friars, priests and lay-brothers. Of Conventuals, the number rises to about 2,000, according to recent accounts. The Capuchins number at present over 10,000. Of the female Order, which grew under the direction of St. Francis, with St. Clare as the first superior, there were in 1907 some 10,200; at one time their number counted more than 70,000, including diocesan institutes of Poor Clares. If to these we add the innumerable communities of Tertiaries who live according to the Rule of St. Francis, and whose number passes easily the mark of two millions and a half, we may form some estimate of the influence of St. Francis of Assisi in our own day.

The recent movements tending not only to reforms and adaptations to new needs, but likewise toward union of the three great divisions of the Franciscan army, under the fostering care of the Sovereign Pontiff and the high-minded policy of the present General of the Friars Minor, indicate the rising of a new glory over the pinnacles of Holy Church at the close of the seventh centenary of the Order founded in Assisi.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph. D., LL. D.; Edward A. Pace, Ph. D., D. D.: Conde B. Pallen, Ph. D., LL.D.; Thomas J. Shahan, D D.; John J. Wynne, S. J., assisted by numerous collaborators. In fifteen volumes. Vol. VI. New York: Robert Appleton Co. Pp. 800.

The sixth volume of *The Catholic Encyclopedia* brings the work down to "Gregory XI." As in the preceding volumes, so here there is the mark of undiminished care in the selection of scholarly writers who are capable of setting forth the Catholic standpoint to the general reader—the one great reason for the existence of the work. Such an article as *France* is typical in this respect, and admirably written. Not only have we here from competent pens like those of Georges Goyau and René Doumic a true history of the political and literary development of the French nation to the present day, but there is also a special article which deals with French Catholics in America. The same is true of Germany and German Catholicity in the United States.

Again, in no other encyclopedia, we venture to say, shall we find articles on such a topic as "Frequent Communion," an article which, besides the intrinsic value of its clear exposition, deals with a subject that does not ordinarily fall within the range of a dictionary; yet the information imparted under this heading is much needed, owing to the fact that the present Pontiff has issued a "Motu Proprio" on the subject.

The articles on "Gallicanism" by A. Degert, on the "Gallican Rite" by Henry Jenner, "Free Will" by Father Michael Maher, S.J., on "Goa" by Father Hull of Bombay, on "Ecclesiastical Feasts" by Father Frederick Holweck, on "Gnosticism" by Dr. Arendzen, and the various historical accounts by Prof. Benigni, while not extensive, show nevertheless a certain power of summarizing with accuracy, which marks the exceptionally rare talent of the natural encyclopedic writer.

Among the contributions on Scriptural subjects we note with pleasure those by Father Anthony Maas, S.J., whose scrupulous care of statement and evidently wide range of information give the reader a feeling of security when referring to questions treated by the modest and erudite Woodstock Jesuit. Charles Souvay's article on Scriptural Geography is very complete and relieves the student of the necessity of turning over many pages in the ordinary geographical reference book where the topics are severally discussed.

Father Herbert Thurston, S.J., who has been one of the chief contributors from the first volume on, has only slight contributions in the present volume, although the one on the Forty Hours' Prayer is of exceptional value as an historical résumé. The leading contributor, whose work we note among the more important subjects treated within these eight hundred pages is Father Paschal Robinson, O.F.M., whose three papers on Saint Francis of Assisi, the Franciscan Order, and the *Fioretti de S. Francesco d' Assisi* excell not less in literary finish and directness of expression than in critical solidity of matter. The article on St. Francis covers eight pages, and yet one regrets at the end of them that some of the chief controverted points in the legend of the Saint's life have not been briefly discussed in the judicious temper which the erudite Minorite always brings to his task.

The illustrations in the volume are admirable, and we can only repeat our congratulations to the energetic editors and perhaps most of all to the far-seeing and persevering spirit of Father

Wynne, who is understood to be the inspirer and chief promoter of the work in its general outlines.

DE SPONSALIBUS ET MATRIMONIO TRACTATUS CANONICUS ET THEOLOGICUS. (Theologia Brugensis.) By A. Desmet, S.T.L., Professor at the Seminary of Bruges. Bruges: Beyaert, 1909. Pp. xxvii-563.

There is no dearth either of books or even of good books on the subject of matrimony. The one before us, by the distinguished professor of the Seminary of Bruges, will be listed among the best, such as those by Feye, Gasparri, De Becker, Wernz, and Scherer, which the author himself commends as of special merit. In it the priests on the mission will find, besides all the information they need to solve such cases of canon law as they may meet, practical rules in dealing with persons who desire to enter into the bonds of wedlock, and an exhaustive treatise of moral theology on the rights and the respective duties of married couples—a phase of the question which is less frequently noticed in manuals on matrimony than one should desire. They will also find—and this item calls for special mention—numerous indications enabling them to elucidate to the better-informed members of their flocks the disputed and timely topics concerning the nature of matrimony and of divorce; which suggests that this new work is admirably suited as a handbook for our Seminaries. It is practical and scientific as well. In our day it is but right to demand of the members of the Catholic clergy a certain amount of scientific information on such subjects, which is on a par with that enjoyed by men in professional ranks, not to speak of the sectarian ministers who deal with matrimony as a religious act. We cannot accord too much praise to the author for having grasped to the full this necessity and for having given to his work a strictly scientific turn. For that matter, according to the foremost canonists, such as Stutz among the Protestants, and Wernz among the Catholics, a thorough understanding of ecclesiastical legislation calls for a sound historical knowledge of the same. Whoever needs to be convinced on that head has but to read Father Desmet's historical exposé of the *copula theoria* (pp. 70 and 208).

If we look at the work from the standpoint of pedagogy, its author deserves likewise a large meed of praise; for, whatever is principle and present-day legislation he has had printed in large

type and whatever is merely matter of erudition or history, in small type. In a word, he has very happily combined the historical and scholastic method. To be sure, in the treatise on matrimony there are too many disputed questions to make it possible for an author to solve them all to the satisfaction of everybody. All that may be expected is, that he set down faithfully the controverted points and that he indicate the motives of the solution which he makes his own. Father Desmet does that.

An excellent bibliography, which sets off the best works with an asterisk, will undoubtedly render great service and dispense with much research. The present volume is the first of the series of *Theologia Brugensis*. We have every reason to believe that the scientific conscientiousness which presided at its writing will preside at the writing of the coming volumes and that they will enjoy a like measure of success.

V. H.

Louvain.

THEISM AND THE CHRISTIAN FAITH. Lectures delivered in the Harvard Divinity School By Charles Carroll Everett, D.D., LL.D. Edited by Edward Hale, A.B., S.T.B. New York: The Macmillan Co. 1909. Pp. xvii-491.

Recently, as will be remembered, the subject of the religious teaching imparted in our leading Universities was discussed in one of the popular magazines in a way which secured the attention of the entire American public, and which brought the whole question of higher religious instruction into a very prominent light. The author of the articles in question had sought to prove by *verbatim* quotations that opinions radically subversive of the present social and moral order were being openly taught by professors of our representative institutions of higher education. The reception accorded to the views thus expressed was of a very varied character. Some considered them to be merely an extension to collegiate religious instruction of the inexact and noisily sensational criticism so popular in our day. Others regarded them as a serious arraignment of gravely culpable public instructors, and made them the basis of the most earnest regret and protestation. Still others felt that, while the article in question exhibited, indeed, a state of affairs really existing and most deplorable, it was, nevertheless, lacking in specific authenticity,

and that proper criticism could only be made when the utterances recorded were openly formulated over the signatures of their respective authors.

Under these circumstances, Professor Everett's *Theism and the Christian Faith,* just issued by the Macmillan Company, possesses a peculiar interest; since it is an accredited expression of the religious views taught at Harvard by the dean of the theological faculty, and may thus be regarded as typical of advanced religious instruction. Although the work is posthumous, and, since the author left no manuscript, is compiled from classroom notes taken by his students, we have no reason to doubt the substantial accuracy of the text.

The work bears the strong impress of those modern tendencies which have driven all non-Catholic religious speculation from the proper field into that of merely philosophical generalization; and in the most damaging of all manners, that is, by a really abject servility to materialistic and agnostic tendencies, the author appears to confirm all the sinister inferences indicated by Mr. Bolce in his magazine articles already referred to. Professor Everett's confident and seemingly authoritative, but really apologetic and subservient, matter and manner recall the words of Professor James in his *Pragmatism* (pp. 17-18), where he describes with accuracy, and as if by anticipation, the general character of the present work; which, as has been indicated, may be justly taken as a classic example of present Protestant theism in general. Of this, Professor James says, "That theism (i. e., traditional theism blunted in Protestantism by the transcendental pantheistic idealism of the Anglo-Hegelian school) remains, however. It is the lineal descendant, through one stage of concession after another, of the dogmatic scholastic theism still taught rigorously in the seminaries of the Catholic Church. . . . It is what I meant by the philosophy that has the air of fighting a slow retreat. Between the encroachments of the Hegelians and other philosophers of the 'Absolute', on the one hand, and those of the scientific evolutionists and agnostics, on the other, the men that give us this kind of philosophy . . . must feel themselves rather tightly squeezed. Fair-minded and candid as you like, this philosophy . . . is eclectic, a thing of compromises, that seeks a *modus vivendi* above all things. It lacks the victorious and aggressive note. It lacks *prestige* in consequence."

These words are true and expressive in regard to the general

subject of which they treat, and they apply distinctly to the present work; for, with the object, apparently, of making his liberal spirit and erudition accessible to students already to some extent inoculated with the vague scepticism prevalent in the domain of modern "philosophy", Professor Everett wanders irregularly over the whole historical aspect of philosophy, touching lightly here and there and in a necessarily incomplete and unsatisfactory manner, all the more important philosophico-theological questions, with the final result of an apologetic, weakly acquiescent acceptance of radically evolutionistic and other fundamentally erroneous hypotheses which, if they were true, would render a genuine concept of religion impossible.

Like other writers of his class, Professor Everett places his work beyond the reach of adequate criticism by the baffling multiplicity of important subjects which he introduces into his treatise. We have space here only for a remark on what he calls "The Sixth and Final Definition of Religion", a definition supposed to sum up his own entire contention in the following final words (p. 489):

"RELIGION, then, IS THE FEELING TOWARD A SPIRITUAL PRESENCE MANIFESTING ITSELF IN TRUTH, GOODNESS AND BEAUTY, ESPECIALLY AS ILLUSTRATED IN THE LIFE AND TEACHING OF JESUS AND AS EXPERIENCED IN EVERY SOUL THAT IS OPEN TO ITS INFLUENCE."

The consistent thinker who analyzes the above definition will have little difficulty in perceiving the weakness of such a definition and of any "religion" that it would correctly describe. Every philosophical student knows that "feeling", the term which furnishes the generic note of the definition, is a state of consciousness pertaining to the sensitive rather than to the intellectual faculties; so that, according to Dr. Everett's definition, religion would be as proper to the brute as to man; or, even if we were to restrict its possession to man alone, it would be related to his animal rather than to his intellectual life. Again, the expression "spiritual presence" appears to have been chosen for its undefined character, so as to allow the possibility of denying a personal God to whom they would be accountable for their actions. The manifestation of a spiritual presence in "truth, goodness and beauty" suggests an appeal to the esthetic faculty, while it excludes all possibility of any really coercive demand. In such a scheme of religion the person of Christ is necessarily

reduced from that of an author in the moral order to a mere exemplifier of extrinsic ideals, of whom we could not in any sense speak correctly as divine. Finally, the religion here indicated is specifically subjective; for both as a "feeling" and as an "experience" it owes its specific origin and existence solely to man, and thus excludes, as it is studiously intended to do, any agency and any real power higher than man himself.

D. D.

HISTOIRE DES DOGMES. De Saint Athanase a St. Augustin. Par J. Tixeront. Deuxieme edition. Paris. 1909.

Nothing contributes more to the knowledge of a thing than insight into its genesis, whether it be the making by external causes or the development from innate forces. We understand a thing or a truth thoroughly only after we have traced it through the various stages of its evolution. This is not less true of the dogmas of our holy Faith. However unalterable revealed truth may be in itself, its expression in human language and in typical scientific terms possesses an historical aspect. Our dogmas have a history because they have grown into the consciousness of the faithful, have been more explicitly stated and more clearly defined against misunderstanding and error in the course of time. It is valuable, then, to observe this gradual shaping of religious truth into dogmatic form. The mould in which it has been cast has been influenced by contact with contemporaneous thought, not to such an extent that it could not be for all times a valid formula excluding all adaptations, but so much that for a clearer understanding a knowledge of its historical conditions is required. Moreover, there is something fascinating in this study; it reveals the inherent vitality of the dogma and the identity in its growth.

The volume before us (the second instalment of a work that is to embrace three volumes of moderate size) makes this interesting study accessible to a wider circle. The books heretofore written on the subject are of forbidding bulk; only to mention Schwane, *Dogmengeschichte,* abounding in a wealth of detail, it is true, but discouraging anyone but a professional theologian. The French have the enviable faculty of making things that are ordinarily devoid of interest attractive and of adding a new charm to those that are engaging of their own nature. Though not without erudition, their books are never encumbered with seemingly useless references. These excellent qualities we find

exemplified to a very high degree in the work of our author. The treatment of his subject is lucid, based on sound historical research, rich in detail, yet not confusing or annoying by a display of conscious erudition. It has the genial French touch.

The period with which the second volume deals teems with great controversies and accordingly yields abundant matter for the study of the history of dogmas. It extends over the time from 318 to 430. At a glance we see that it includes the great ages of the first Councils of Nicaea and of Constantinople, of St. Athanasius, St. Ambrose, St. Basil, St. Chrysostom, the two St. Gregories, St. Hilary, St. Jerome, and St. Augustine. The subtlest and most elusive questions, such as the nature of the Divine Sonship of Christ, the procession of the Holy Spirit, the essence of grace, the origin of the soul, original sin, and the nature of evil were discussed in their time by superior minds and matured for dogmatical definition. The author does not detail and analyze the doctrine of each of the Fathers; but gives a synthetic view of the teachings of an epoch on some definite point. A very exhaustive index enables the reader to reconstruct for himself the theological system of any of the writers of the period. This method has the advantage of simplifying matters and of avoiding repetitions; at the same time it affords the student the opportunity of a congenial and useful mental exercise.

Theology cannot dispense with positive studies; from them it draws fertility, historical adjustment, and a peculiar freshness. The author renders such studies easy and attractive. Much can be gained from the perusal of the work, not only for the theoretical study of theology, but also for its application to the needs of the ministry. It deserves a hearty recommendation.

C. B.

FIFTEENTH ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA. 1908-1909. Pp. 152.

Father Philip McDevitt's annual Report to the Archdiocesan School Board concerning the work and progress of the parish schools of Philadelphia shows an average attendance of 56,475 pupils. There were eleven new schools opened in different parts of the Archdiocese during the year, with a total increase of

attendance over that of the previous year of 3,719 children. "In the City of Philadelphia the development (of parish schools) has proceeded so quickly and steadily that seventy-six out of the ninety-five parishes are now provided with schools." The nineteen parishes without schools are for the most part those newly formed ones which have not thus far had the means for establishing schools. This is a gratifying result, and it is no secret to those who have watched the progress that a large share of it is entirely due to the disinterested zeal of the very capable school Superintendent himself. If he is active in the interest of schoolwork and wisely helpful alike to teacher and pastor, he is also outspoken in pointing out where there is any culpable negligence. Touching upon the reasons why schools are not to be found in every well-established parish of the Archdiocese, he says: "Considering this matter from every point of view, the conclusion is inevitable that the non-existence of a parish school in some places is due rather to the lack of desire than to insurmountable obstacles. Again, in the parishes that have no schools, there is not always proof that the efforts to provide for the spiritual needs of the children are so conspicuously evident and successful as to render a parish school unnecessary." Such language is refreshing and indicates that the Superintendent has an eye open for the opportunities that are neglected as well as for those that are utilized.

Equally frank is he in speaking of the need of secondary education and the duties which this need places upon pastor and parent in behalf of the establishment of high schools. Admirable are the suggestions which Father McDevitt gives to the teachers of our Catholic schools. He adverts to the fact that our schools are taught in the main by religious. While the task imposed upon them as teachers demands an adequate mental equipment and special training in pedagogy, he realizes that neglect in cultivating the religious spirit, which is the animating principle of a special vocation as teacher, would be disastrous to the interests of the school, for its creation is in a manner identified with the spiritual interests for which religious discipline has been instituted.

A chapter of special importance is that in which Father McDevitt speaks of anti-Catholic prejudice. It were well to put the principle which the writer emphasizes therein before our Catholic men in season and out of season, so that they might understand

the attitude which becomes us when confronted with the demand to second the efforts of the State toward raising their standard of popular education and the means to maintain it.

The Report contains also a series of Resolutions adopted by the Catholic Educational Association in 1909, the Resolutions on Education adopted by the Federation of Catholic Societies in 1909, and the Declaration of Principles and Aims of the National Education Association of the United States, 1909. This is followed by a Report of the Proceedings of the Conference on the Care of Dependent Children, held at Washington during the past year.

Among the illustrations is a chart showing the comparative increase in parish schools, parishes, and priests, during the last twenty-five years. The illustration is of special interest as indicating the progress of school life during the pastorate of the venerated Archbishop of Philadelphia, the Jubilee of whose episcopate over that Archdiocese is marked by the handsome style of the publication itself.

THE YOUNG PRIEST'S KEEPSAKE. By Michael J. Phelan, S.J. Dublin: M. H. Gill & Son. 1909. Pp. 102.

Father Phelan speaks to the young priest as an experienced teacher and missionary speaks to a pupil who is about to carry out the pastoral principles and doctrines which thus far have confronted him only within the safe walls of the college or seminary. He deals mainly with the practice of preaching, and points out to the newly-ordained pulpit orator what he requires most, and what he had best avoid. The warning must, of course, reach him before he expects to make use of his gifts. The necessity of general culture in a priest, the necessity of knowing and using correct English, the need of writing, and how to set about it, before preaching, are shown. Some admirable remarks on the art of elocution bring the little volume to a close.

Literary Chat.

Probably many of our readers are familiar with Father Power's bright little essay entitled *The True Rationalism* which appeared early last year and was noticed at the time in these pages. A no less clever and if anything even more readable lecture is contained in a recently published brochure called *At the Root of Socialism* (Sands & Co., London; B. Herder, St. Louis). It is a criticism of a Manifesto issued by the Glasgow Socialist Labor Party; but, while thus locally occasioned, the reasoning is based on principles that overturn the exaggerated demands of Socialists wheresoever put forth. Father Power has the wit and the literary art that make rough ways plain and pleasant. The pamphlet is a welcome addition to our not too abundant studies of Socialism, and the price for which it sells (one dime) makes it likely to receive what it deserves, a wide circulation.

Another valuable little essay on Socialism is Father Rickaby's paper published by the London Catholic Truth Society under the title of *Three Socialist Fallacies*. The eminent Jesuit philosopher has repeatedly crossed academic swords with the Socialists; and those who have witnessed the former contests will not need to be told that the thrust and parry are in the present case equally effective and no less graceful.

To students who have power and time to go more deeply into social and economic problems may be recommended Father Pesch's *Lehrbuch der Nationalökonomie* (Herder, St. Louis). The first volume of this monumental work was reviewed in these pages after its publication five years ago. The second volume has recently appeared and will receive more extended notice presently. We call attention to the work here and now as being probably the most thorough and comprehensive treatment of general economics that has thus far been given us by a Catholic author. The work lays broadly and deeply the foundations of political economy. A third volume, completing the basal structure, is in preparation. Subsequently a series of volumes treating of the economics of the special industries will be produced by other of the author's religious brethren, the Jesuits.

A work closely akin to the foregoing is *Arbeit und Armut* by Dr. von Kostanecki, professor at the University of Freiburg (Switzerland), and recently published by Herder (St. Louis). The author describes the development of the prevailing social ideas on labor and poverty, from medieval times up to the present, as those ideas effloresce in economic theories. It is a solid contribution to the history of both sociological and economic theory. The English-reading student is likely to be gratified at seeing his familiar language frequently standing out—citations

from English economists—in the German text—an experience not often provided for us by German professors!

Our Latin manuals in their treatment of the "Social Question" invariably insist that civil legislation is a necessary factor in the solution of the problem. The student finds it difficult, however, to determine what lines such legislation should follow in this country. Dr. John A. Ryan of St. Paul's Seminary, Minnesota, made some useful and practical suggestions in two widely read articles that appeared in *The Catholic World* of last July and August. The papers have been published in pamphlet form by the Catholic World Press, where they can be obtained for the exceedingly modest price of one dollar a hundred copies. This should give the brief essay—the title is *A Program of Social Reform by Legislation*—a wide circulation in our seminaries and colleges as well as among the thoughtful laity.

The literary enterprise of the American Provinces of the Society of Jesus has come into splendid prominence. The weekly periodical, *America*, established but six months since, like the *Catholic Encyclopedia*, begun two years ago, shows a definiteness of design, a recognition of the essential values of the modern periodical, and a steady advance in the use of the intellectual as well as the mechanical opportunities at the disposal of Catholic initiative. This must fill the heart of every lover of true religion with hopeful satisfaction in the future of the Church in America. What we need most at present to sustain the Faith amongst us is an intelligent interpretation of its invariable claims for making a high standard of morality, knowledge, and public activity accessible to all minds. Nothing can effect this more rapidly than high-class periodicals by producing a literature that, coming frequently under the eyes of the people, always clean, always impartial, always standing promptly and without reserve for the objectively true and good, wins respect and commands attention. To *America* and its devoted colaborers we call out, as it has reached its first milestone—Volume One, with a full Index that is a very essential feature of its usefulness for reference purposes —*vivant, floreant, crescant A. M. D. G.*

Catholicity in Philadelphia is an aptly named, handsomely printed and illustrated volume of 546 pages, by Joseph L. J. Kirlin, priest of the Archdiocese of Philadelphia (John Joseph McVey, publisher). So far as the portion which deals with Philadelphia as a diocese is concerned, it is not so much a history in the modern acceptation of that term, as rather a record in chronological sequence of the material upbuilding of churches, schools, asylums, and pastoral residences, together with the names of the builders and the ceremonial details which gave splendor to the dedications, as we find them reported in the journals at the time. But the work represents considerable labor and will be of value to the future historian who may undertake to look into facts with a due regard to the relations of cause and effect. The volume is a testimonial also to the

affectionate reverence in which the Archbishop of Philadelphia, the Most Rev. P. J. Ryan, is held, the twenty-fifth anniversary of whose presidency over the diocese is marked by its publication.

St. Peter Catholic Church, Reading, Pennsylvania, 1909, is a superbly illustrated account of the origin and growth of one of the oldest Catholic churches in the State of Pennsylvania. The volume bears the impress of a memorial to one of its most efficient deceased pastors, the Rev. James Cleary. The Historical Foreword is written by George J. Gross, Esq., one of the leading members of the parish at present under the pastoral administration of the Rev. Thomas S. McCarty. The church is evidently a gem of artistic taste and correct ecclesiastical appointments.

The miracle of St. Januarius, the great patron of Naples, has found an able champion in Father Edward P. Graham. The *Mystery of Naples*, as his recently published volume on this subject is entitled, sets forth the history of the Saint, the phenomenon of the miraculous liquefaction of his blood, the value of the testimony in its behalf, and the opposition of those who deny the veracity of the witnesses or furnish the possibilities of explanations which ignore the supernatural. Incidentally, the author deals with the relation of miracles to modern thought. This will be helpful to the student of apologetics, and whether we accept the miracle of St. Januarius as a true illustration or not, the theory is perfectly sound. Apart from the supposition of unknown laws of nature or unknown modes of their varied operation, the evidence in behalf of the liquefaction seems overwhelming.

The *Glories of Lourdes*, by Canon Justin Rousseil, translated by the Rev. Joseph Murphy, S. J., is a more attractive presentation of the whole subject of Lourdes, with its charms of nature and of grace, than any we have seen heretofore. It reviews the poetical or mystical no less than the historical aspect of the events that have transpired during the half-century since the wondrous apparition drew attention to the little corner of Massabielle on the slopes of the Pyrrenean mountains, and makes the reading less that of a chronicle or medical report than a narrative of beautiful revelations of God's undoubted mercy.

The *Etudes Franciscaines*, edited by the Capuchin Fathers of the Namur Province (published by Ch. Poussielgue, Paris), is an important repertoire of Franciscan history and letters. P. Ubald's regular contributions in particular show that the treasury of *Franciscalia* which appeals to lovers of art no less than to those of religion is fairly inexhaustible. In the last issue of the magazine (October) he gives a life of St. Francis from an Oxford text that dates from the fourteenth century, and is kept in the library of Queen's College. Its chief source is no doubt the legend of St. Thomas de Celano, but it is by no means a mere translation.

We understand that a complete and critical edition of the life of the Seraphic Founder, which is likely to embody the above and the bulk of other heretofore accessible MSS. on the subject, is in the hands of Father Paschal Robinson, who has made exhaustive researches for the work during a number of years in Italy and other parts of the Franciscan world. The name of Father Robinson is itself a guarantee of exact scholarship and comprehensive treatment, two features which would commend such a work above all others. We also need an English life of St. Clare, and its publication would naturally go hand-in-hand with that of the life of St. Francis.

Bishop Dominico Mannajoli has rendered a good service to students of Moral Theology by publishing a Supplement to Cardinal Joseph D'Annibale's classical *Summula Theologiae Moralis.* The supplement deals with the questions passed over or only perfunctorily treated in the late fifth edition (1907) of the Cardinal's work, and is a reliable commentary on the recent Acts and Decisions of the Holy See (Desclée et Cie., Rome).

Archbishop John Healy of Tuam is undoubtedly one of the most versatile writers in the ecclesiastical world of to-day. His *Papers and Addresses,* recently published at the suit of the Catholic Truth Society of Ireland, touch almost every department of theological and practical science, and at the same time betoken a rare thoroughness of information and that broad and discriminating judgment of men and things which is the ordinary result of wide intellectual surveys. The topics treated in the volume, although they represent only a selection of the Archbishop's writings, furnish enough variety of thought to interest students of history, archeology, belles lettres, scholastic philosophy, canon law, and pastoral theology. There is a strong patriotic flavor in most of the papers, which gives them a peculiar originality and puts heart into scholarship where we ordinarily only look for thought.

Socialism is characterized as a destructive force in Father John Ming's *The Morality of Modern Socialism.* The author, whose *Data of Modern Ethics* and *Characteristics of Modern Socialism* have made him already known as a severe critic of the weaknesses of the all-absorbing democratic heresies which go by the name of Socialism, does not, however, vent his hostile animus in rhetorical denunciations. He takes the best possible means of combating it as an actual evil by leading the student back to the fundamental question of the Basis of Morality, thence to a study of the Ethics of the Family and of the State. After this he contrasts the principles set forth with those of the Socialist movement, and draws the conclusions which demonstrate the ultimate ruinous outcome of the latter as a practical system.

The roots of all measures of true social reform must spring from the soil of rational principles which are established and developed in the

science of morals. Sound works treating of this science are not overabundant in English. We have indeed Father Rickaby's Stonyhurst manual on *Moral Philosophy*, and several other compendia which have done and still are doing good service. But we have long been looking for a thorough treatise on Ethics, for a work that shall be for the English-reading students what Cathrein's *Moralphilosophie* is for the Germans —a comprehensive, thorough, up-to-date exposition of Ethics. What bids fair to supply this demand is provided by a work entitled *The Science of Ethics* by Dr. Cronin, professor at Cloncliffe College, Dublin. The first volume, dealing with General Ethics, has recently been published by Gill & Co., Dublin (Benziger, New York). The groundwork of morals —human acts, morality, law, duty, conscience, rights—is here deeply and solidly laid, amply enough to support the important vital subjects of special ethics, the discussion of which is left for a future volume. A fuller account of the work will be given later on.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE GLORIES OF LOURDES. By the Chanoine Justin Rousseil, formerly Professor of Philosophy; Curé of "Les Saintes Hosties" at Pèzilla-la-Rivière, Pyrènées-Orientales, France. Translated from the second edition by the Rev. Joseph Murphy, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. xxiv-326. Price, $1.10 *net.*

CAEREMONIAE MISSARUM SOLEMNIUM ET PONTIFICALIUM aliarumque functionum ecclesiasticarum. Opera Georgii Schober, Congregationis SS. Redemptoris Sacerdotis. Editio altera revisa et aucta. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Fr. Pustet. 1909. Pp. xii-427. Price, $1.25 *net.*

LE GLAS. Souvenir des Morts. Par Edmond Thiriet. 2e édition. Paris: P. Lethielleux. Pp. viii-332. Prix, 3 fr.

LES ENFANTS QUE L'ON PLEURE. Consolations pour ceux qui restent. Par l'Abbé J. Brugerette. 2e édition. Paris: P. Lethielleux. Pp. 294. Prix, 3 fr. 50.

DE SACRIFICIO MISSAE. Tractatus asceticus continens praxim attente, devote et reverenter celebrandi. Auctore Joanne Bona, Presb. Card. Ord. Cisterc. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Fr. Pustet. 1909. Pp. xvi-208. Price, $0.35.

NOS MORTS. Au Purgatoire, au Ciel. Par l'Abbé J.-A. Chollet. 2e édition. Paris: P. Lethielleux. Pp. xv-340. Prix, 3 fr. 50.

LOS ESPONSALES Y EL MATRIMONIO según la Novísima Disciplina. Commentario Canónico-Moral sobre el Decreto "Ne temere". Por el R. P. Juan B. Ferreres, de la Compañia de Jesus. Cuarta edición corregida y notablemente aumentada. Madrid: Razón y Fe. 1909. Pp. 380. Precio: 3 pesetas.

THE SINS OF SOCIETY. By Father Bernard Vaughan. Fourteenth edition. London: Kegan, Paul, Trench, Trübner, and Co.; St. Louis, Mo.: B. Herder. 1909. Pp. 233. Price, $0.30.

LIFE OF CHRIST FOR CHILDREN. As told by a Grandmother. Adapted from the French of Mme. la Comtesse de Ségur, by Mary Virginia Merrick. London and Edinburgh: Sands and Co.; St. Louis, Mo.: B. Herder. Pp. 347. Price, $1.00.

THE DOCTRINE OF THE ATONEMENT. A Historical Essay by J. Rivière, D. D., Prof. Theol. Seminar. Albi. Authorized translation by Luigi Kappadelta. Two Volumes. London: Kegan, Paul, Trench, Trübner and Co.; St. Louis, Mo.: B. Herder. 1909. Pp. 323 and 271. Price, $3.75.

A SPIRITUAL CANTICLE OF THE SOUL AND THE BRIDEGROOM CHRIST. By St. John of the Cross. Translated by David Lewis. With Corrections and an Introduction by Benedict Zimmerman, O.C.D., Priest of St. Luke's, Wincanton. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. xxiv-317. Price, $1.95 *net.*

PRACTICAL DEVOTION TO THE SACRED HEART. For the Use of the Clergy and Faithful. By A. Vermeersch, S.J., Professor of Theology. Translated by Madame Cecilia, Religious of St. Andrew's Convent, Streatham. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. xv-453. Price, $1.35 *net.*

PHILOSOPHICAL.

A BRIEF HISTORY OF PHILOSOPHY. By the Rev. Charles Coppens, S.J. New York: Schwartz, Kirwin, & Fauss. 1909. Pp. x-144.

DIE FREIHEIT DER WISSENSCHAFT. Ein Gang durch das moderne Geistesleben. Von Dr. Josef Donat, S.J., Professor an der Universität Innsbruck. Innsbruck: Druck und Verlag von Felizian Rauch (Karl Pustet). 1910. Pp. xii-494. Preis, M 4.08.

L'ÉDUCATION MORALE ET SES CONDITIONS par Léon Désers, chanoine honoraire de Paris, curé de Saint Vincent de Paul. Paris: P. Lethielleux. 1909. Pp. 265. Prix, 2 fr. 50.

CONTRA SCIENTIAM MEDIAM DISSERTATIUNCULA. Auctore Arthuro de Stoop, Presbytero, S. T. D., S. T. Professore in Seminario Loïdensi in Anglia. Copies may be had of the Rev. Arthur de Stoop, St. Joseph's Seminary, Leeds, England; or of J. Whitehead & Son, Alfred Street, Leeds. 1909. Pp. 22. Price 6 *d.*, postpaid.

DIVORCE. A Study in Social Causation. By James P. Lichtenberger, Ph. D., Assistant Professor of Sociology, University of Pennsylvania. (Number 3, Vol. XXXV: *Studies in History, Economics and Public Law*, edited by the Faculty of Political Science of Columbia University.) New York: Columbia University Press; Longmans, Green and Co. 1909. Pp. 230. Price, $1.50.

HISTORICAL.

OUTLINES OF GENERAL HISTORY. By V. A. Renouf, B. A. Edited by William Starr Myers, Ph. D., Princeton University. With Maps and Illustrations. New York, Toronto, London, Melbourne: The Macmillan Co. 1909. Pp. xx-501. Price, $1.30 *net.*

MEMOIRS OF SCOTTISH CATHOLICS during the Seventeenth and Eighteenth Centuries. Selected from hitherto unedited MSS. by William Forbes Smith, S.J. Volume I: The Reign of King Charles I, 1627-1649; pp. xvi-381. Volume II: From Commonwealth to Emancipation, 1647-1793; pp. xi-415. With Illustrations. New York, London: Longmans, Green & Co. 1909. Price, $7.00 *net.*

ENCHIRIDION HISTORIAE ECCLESIASTICAE UNIVERSAE auctore P. Albers, S.J. Ad recognitam et auctam editionem Neerlandicam alteram in latinum sermonem versum. Tomus I: Aetas Prima seu Christiana Antiquitas, Annis 1-692. Neomagi in Hollandia: Sumptibus L. C. G. Malmberg. Prostat apud Benziger Bros.: New York, Cincinnati, Chicago. 1909. Pp. vii-328.

CATHOLICITY IN PHILADELPHIA from the Earliest Missionaries down to the Present Time. By Joseph L. J. Kirlin, Priest of the Archdiocese of Philadelphia. Philadelphia: John Joseph McVey. 1909. Pp. xv-546. Price, $3.50 *net*, postage $0.30 extra.

THE TEMPLE. By Lyman Abbott. New York, Toronto, London, Melbourne: The Macmillan Co. 1909. Pp. ix-171. Price, $1.25 *net*.

HISTORIA DE LA COMPANIA DE JESUS EN LA ASISTENCIA DE ESPANA. Por el P. Antonio Astrain, de la misma Compañia. Tomo III: Mercurian—Aquaviva (primera parte) 1573-1615. Madrid: Razón y Fe. 1909. Pp. xvii-744. Precio 10 pesetas.

SOME PAPERS OF LORD ARUNDELL OF WARDOUR, Twelfth Baron, Count of the Holy Roman Empire, etc. With an Preface by the Dowager Lady Arundell of Wardour. With Portrait. New York, London: Longmans, Green, & Co. 1909. Pp. xix-292. Price, $3.00, *net*.

DICTIONNAIRE D'HISTOIRE ET DE GÉOGRAPHIE ECCLÉSIASTIQUES. Publié sous le Direction de Mgr. Alfred Baudrillart, Recteur de l'Institut Catholique de Paris: M. Albert Vogt, Docteur ès Lettres; et M. Urbain Rouziès. Avec le concours d'un grand nombre de Collaborateurs. Fascicule I. Achs—Achot. Paris: Letouzey et Ané. 1909. Pp. 319. Prix, 10 *fr.* le fascicule.

DOM GUÉRANGER, ABBÉ DE SOLESMES. Par un Moine Bénédictin de la Congrégation de France. Tome Premier. Avec un portrait en héliogravure. Paris: Plon-Nourrit et Cie. et G. Oudin et Cie. 1909. Pp. 450. Prix, 8 fr.

ANNUAL REPORT (FIFTEENTH) OF THE SUPERINTENDENT OF PARISH SCHOOLS of the Archdiocese of Philadelphia, 1908-1909. Philadelphia: The Diocesan School Board. 1909. Pp. 152, with diagrams and illustrations and map.

MISCELLANEOUS.

GRAMATICA DE LA LENGUA GRIEGA, compuesta por los Profesores del Colegio de Nuestra Señora de Veruela, de la Compañia de Jesús. Madrid: Razón y Fe. 1910. Pp. xv-394. Precio: 6 pesetas.

THE BLINDNESS OF DR. GRAY, or The Final Law. By Canon Sheehan, D. D., Author of "My New Curate", "Luke Delmege", "Glenanaar", "Lisheen", etc. New York, London: Longmans, Green, & Co. 1909. Pp. vi-488. Price, $1.50.

THE NECROMANCERS. By Robert Hugh Benson. St. Louis, Mo.: B. Herder. 1909. Pp. 374. Price, $1.50.

A CERTAIN RICH MAN. By William Allen White. New York, Toronto, London, Melbourne: The Macmillan Co. 1909. Pp. 434. Price, $1.50.

THE MAKING OF MORTLAKE. A Story of a Rockland Friendship. By the Rev. J. E. Copus, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. 246. Price, $0.85.

STANDARD CATHOLIC READERS. By Mary E. Doyle, recently Supervisor of Teaching, State Normal School, Superior, Wis. With Colored Illustrations. Pp.: First Reader, 136; Second Reader, 176; Third Reader, 256; Fourth Reader, 382; Fifth Reader, 480. New York, Cincinnati, Chicago: American Book Co. 1909.

GIANNELLA. By Mrs. Hugh Fraser. St. Louis, Mo.: B. Herder. 1909. Pp. 355. Price, $1.50.

FAMILIENFREUND — Katholischer Wegweiser für das Jahr 1910. St. Louis, Mo.: Herold des Glaubens (B. Herder). Pp. 112. Price, $0.20.

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Roman Documents and Decrees of the various S. Congregations will be found separately indexed under the heading "Analecta".

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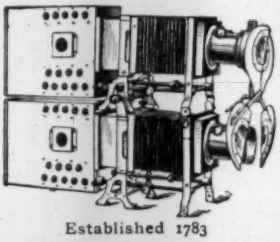

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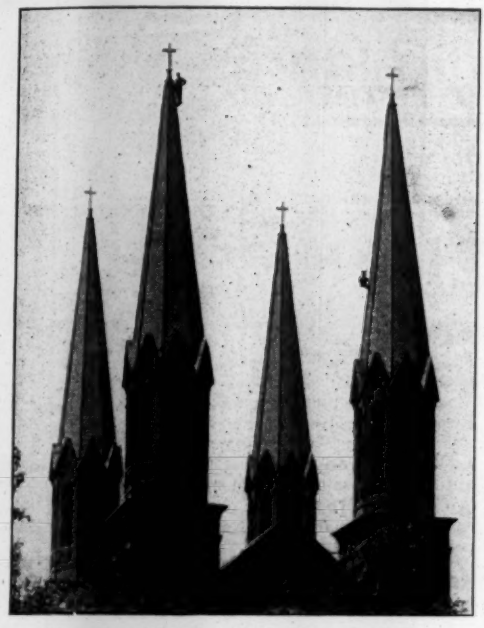

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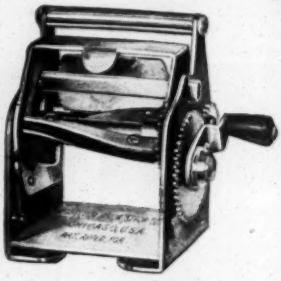

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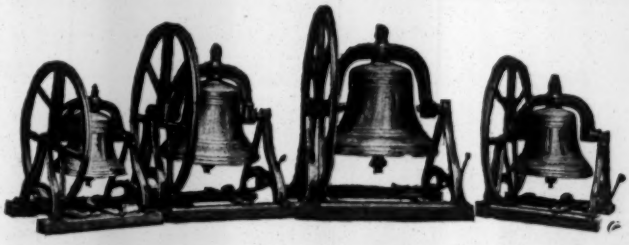

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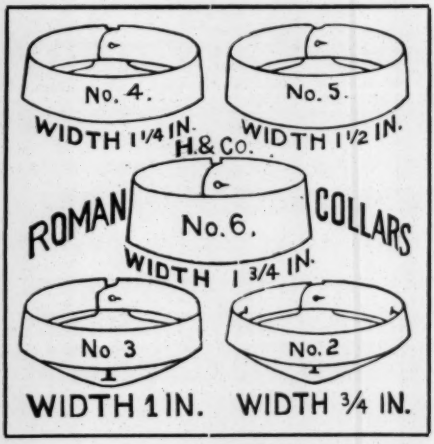

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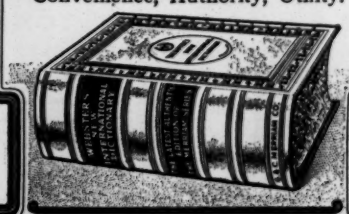

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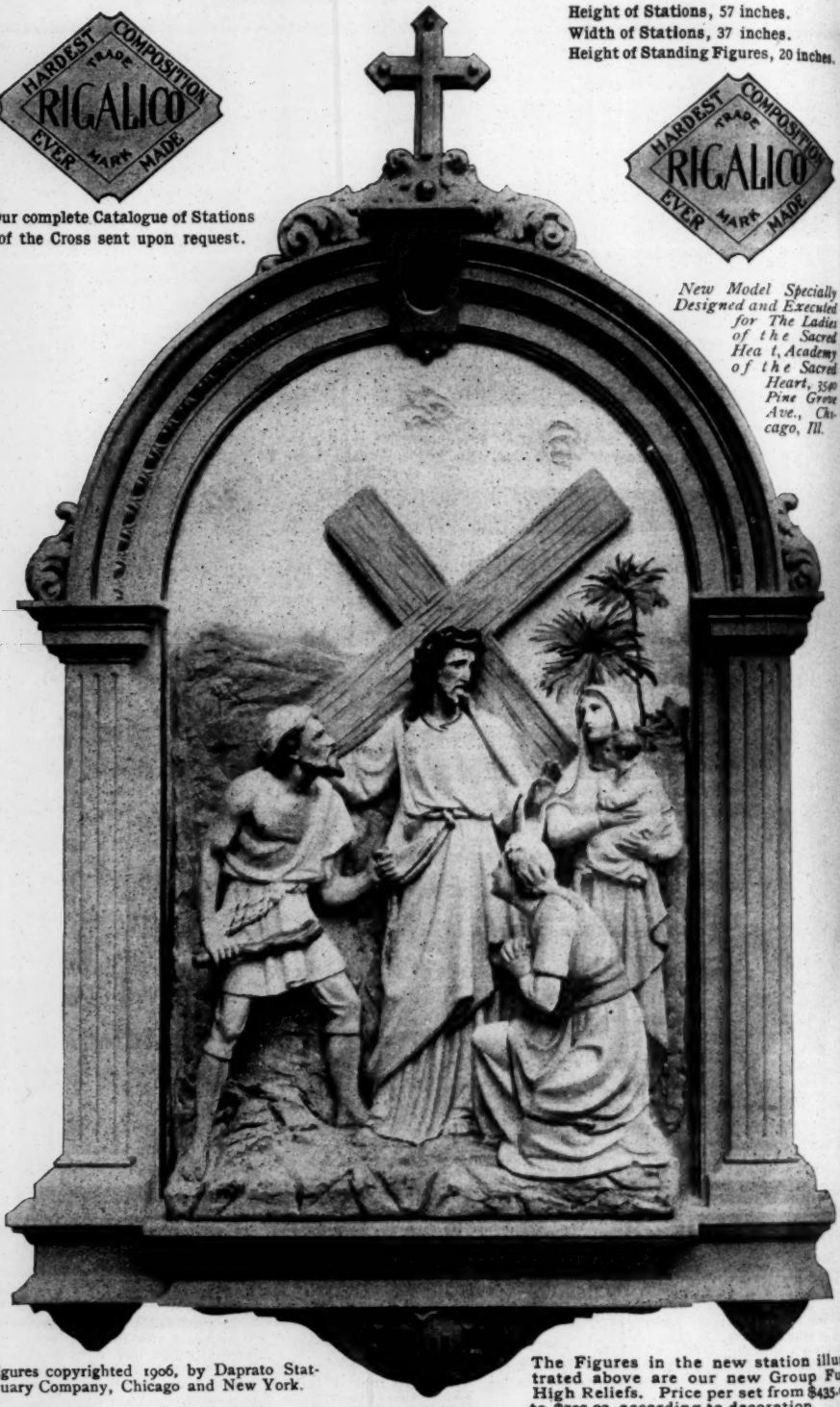

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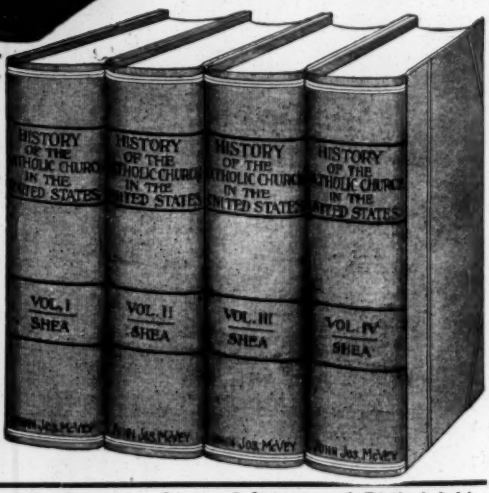

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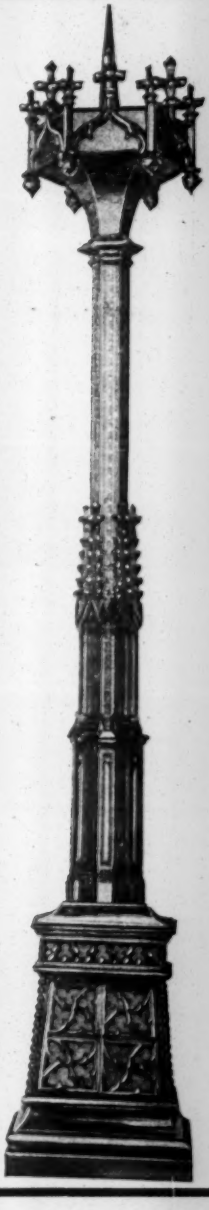

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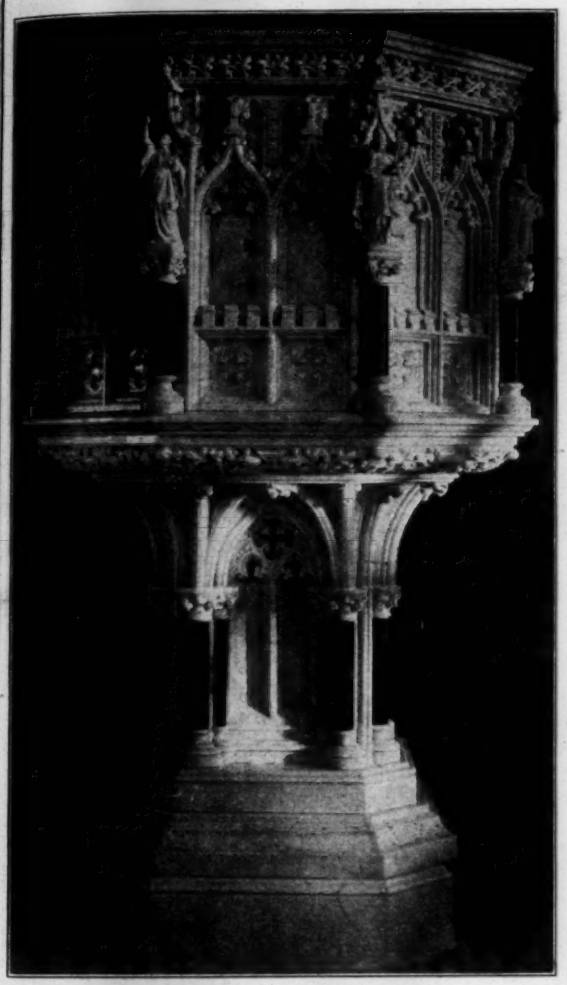

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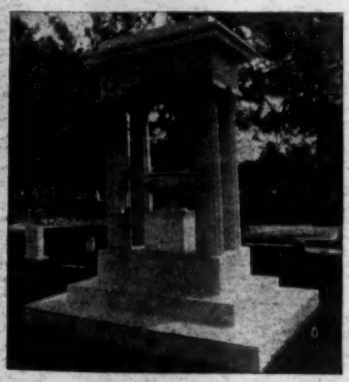

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